

SOCIO - ECONOMIC STUDY OF TRIBAL MIGRANT LABOURERS IN AGARTALA

DR. Surojit Sen Gupta



**Tribal Research & Cultural Institute
Government of Tripura**

Sociologists have focused their attention on the study of migration in order to understand the implications of a certain type of the movement of people from one place to the other. Migration results in multi-dimensional changes in the population composition-ethnic, ethno-lingual, religious, demographic, cultural and economic.

Migration may have both positive and negative effects on both the sources as well as the destination areas. It leads to redistribution of population, thereby reducing the population in one area and increasing it in another. The effects may be economic, demographic or socio-psychological, though the socio-economic aspect is of more important.

Keeping this background, the book examines the socio-economic and cultural impacts on intra-district and intra-state of the tribal migrant labourers in one of the city of Northeast India, i.e., Agartala. This book will be useful for students, scholars, teachers and other policy framers in this field.

BOOK 10-ECONOMIC STUDY
OF
TRIBAL MIGRANT LABOURERS
IN
AGARTALA

BY
DR. S. ROY S. N. DUTTA

TRIBAL RESEARCH AND DEVELOPMENT
GOVERNMENT OF TRIPURA, AGARTALA

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Dedicated

to my

KAKIMA

*Smti. Sati Bhowmik who has always been a part of
inspiration and encouragement for all my academic endeavors
at Agartala my second home.*

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Foreword

This book's Socio-Economic Study of Tribal Migrant Labourers in Agartala is a research project prepared by Dr. Surojit Sen Gupta and is sponsored by the Tribal Research and Cultural Institute (TR & CI) Government of Tripura, Agartala.

In this study, Dr. Sen Gupta has carefully propped the theme on socio-economic and cultural impact of the tribal migrant labourers and he has identified six public construction site in the city of Agartala for his study and interviewed in depth nearly one hundred fifty tribal migrant labourers and has recommended some of the painted findings in a lucid way.

I wish the findings of Dr. Sen Gupta reaches the attention of the policy makers, planners and administrators in order to evolve policies pertaining to migration in general and tribal labourers in particular in the North-Eastern region of India.

Sailohnuna

Director

Tribal Research and Cultural Institute
(TR & CI)

Government of Tripura, Agartala.

Foreword

Acknowledgement

The author expresses his thanks to the Tribal Research and Cultural Institute, Government of Tripura, Agartala, for a generous grant to undertake this project. Without their financial help and encouragement, this study would not have been materialised.

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Dr. Surojit Sen Gupta
Agartala, Tripura.

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1

Introduction

Human beings have tendency to move from place to place in search of better life or sometimes through compulsion. They have migrated from place to place throughout history. In this century where globalization has made distant place more connected than ever migration has become an important feature. An attempt has been made here to develop an understanding of the phenomenon of migration. It is generally believed that migration is one of the most significant factors leading to population change. Human beings are on the move, even though the population has settled down in geographical space all over the world. Historical records show that people moved away from the age-old nomadism long ago and have been moving from one place to the other for various reasons. The reasons for migration may be different and specific to individuals and families.

Defining Migration

Migration is generally known as the movement of people from one residence to another permanent or temporary residence, for a substantial period of time. Different scholars have understood the term migration in different ways. Paterson (1958) defines migration as "movement motivated by the individual willingness to risk the unknown of a new home and breaking from a familiar social universe for the sake of adventures, achievement of ideals, or to escape a social system from which he has become alienated". Chauhan (1966) regards migration as "change of residence from one geographical area to another for a more than certain specified period of time (one year or more)". Lee (1966) defines migration broadly as "a permanent or semi-permanent change of residence. No restriction is placed upon the distance of the move or upon the voluntary and involuntary nature of the act, and no distinction is made between external and internal migration". Caplow (1975) observes that "migration is, strictly speaking, a change of residence and need not necessarily involve any change of occupation, but it is closely associated with occupational shifts of one kind or another". In the words of Donald (1979) "migration is a rationally planned action which is the result of conscious decision taken after a consideration or calculation of the advantages and disadvantage of moving and staying".

1.3 / Introduction

According to Theodore Caplow (1954), "Migration is, strictly speaking, a change of residence and need not necessarily involve any change of occupation, but it is closely associated with occupational shifts of one kind or another. The principal directions of migration are illustrated by more or less continuous movements from rural areas towards the city from areas of stable population towards centres of industrial or commercial opportunity, from densely settled countries to less densely settled countries and from the centre of cities to their "suburbs".

Eisenstadt (1954) has defined migration as "the physical transition of an individual or a group from one society to another. This transition usually involves abandoning one social setting and entering another and permanent one". In the opinion of Hagerstrand (cited in Hannerberg et al., 1957), "Migration is the change in the centre of gravity of an individual's mobility pattern. The destination of the mobility flows need not, therefore, change as a result of the change in their centre of gravity."

U.N. Multilingual Dictionary (1958) has defined migration as "a form of 'geographical mobility' or 'spatial mobility' between one geographical unit and another, generally involving a change of residence from the place of origin to place of destination. Such migration is called permanent migration and should be distinguished from

other forms of movement which do not involve a permanent change of residence”.

Smith (1960) stressed on change in physical space as an important element of migration. All types of changes in residence or domicile are included within the definition of migration. However, all types of spatial mobility are not included within it, such as the continual movement of nomads and migratory workers in whose case there is no long term residence as also a temporary movement of people visiting hill stations during summer.

Weinberg says that “Human migration is the changing of place of abode permanently or when temporarily, for an appreciable duration as e.g. in the case of seasonal workers. It is used symbolically in the transition from one surrounding to another in the course of human life”. Rose (1965) gave a comprehensive definition of migration as the movement of people from areas where they are likely to reproduce less to areas where they are likely to reproduce more or vice-versa. In his opinion migration neither adds to nor subtracts from the total population of the world, but it can affect the total population in terms of movement of people from one area to another.

In the Indian Census, the term migration is solely defined by the concept of place of birth and place of enumeration. Accordingly a person born at a place other

than the village or town of enumeration is considered as migrant. Migration may take the form of out-migration or in-migration. Out-migration which is also known as emigration may be either internal or international.

Internal migration based on the place of birth and the place of census enumeration may roughly be classified into three migration streams:

- (i) Intradistrict migration – movement of people outside the place of enumeration but within the same district;
- (ii) Interdistrict migration – movement of the people outside the district of enumeration but within the same State/union territory; and
- (iii) Interstate migration – movement of the people to the States/union territories in India, but beyond that of enumeration.

In general, migration is a necessary element of normal population redistribution and equilibrium and an arrangement for making the maximum use of available manpower. For many of these people from the countryside, however, it is more than a change of residence, or more than a movement in space from one point to another, it involves a complete change and adjustment (readjustment) of the community affiliations of the individuals.

Explaining Migration

Sociologists, demographers and geographers have focused their attention on the study of migration in order to understand the implications of a certain type of the movement of people from one place to the other. Migration results in multi-dimensional changes in the population composition – ethnic, ethno-lingual, religious, demographic, cultural and economic. The structural contexts of migrants itself has bearing in migration and what it means to be a migrant.

Studies in migration stemmed from two theoretical sources : Culture –contact theories and the Marxian analysis of colonization and alienation. While the former approach is dated, the latter is highly significant in studying the process of migration and its consequences in the context of capitalist mode of production. For instance, colonization of tribal areas in different parts of Indian and of the world by peasants and merchants from the plains has led to severe conflicts between the migrants and the local tribes.

Of all the social scientists interested in migration, economists have been the foremost in advancing the theories to explain migration flows. The major reason for voluntary migration is economic. Migration flows are generally pronounced from economically backward or

stagnating areas to prosperous or dynamic area. Almost all studies confirm that most of the migrants (excluding forced and sequential migration) have moved in search of better economic opportunities. This is true of both international and internal migrations. Hence, migration is normally viewed as an economic phenomenon. Though, non-economic factors obviously have some bearing, most studies concur that migrants leave their area of origin primarily because of lack of economic opportunities in hopes of finding better opportunities elsewhere (Safa, 1975).

Most economic factors that motivate migration may be termed as a 'push' and 'pull' factors and general economic condition. 'Push' and 'pull' theory was developed in order to explain cause or motivation of migration. These attributes i.e. push and pull of the place of origin and destination is recognized by Bogue (1969). He says that there has been some positive and negative aspects which usually provoke migration and it certainly occurs as a search for opportunity to improve one's lot in life. Therefore, it exerts a pull on migrants. However, migration may occurs a shift from undesirable social and economic situation as experience in the place of origin. Migration usually happens when the positive pull attributes at place of destination is outnumbered by the negative push attributes at the place of origin. Indeed, push factors

in reality refers to the poor economic condition, lack of opportunity for advancement ultimately the resultant economic misery push the people out of the region for searching of the better livelihood and opportunities. So the people are used to be compelled by the push factors to leave the place.

Often the push theory is usually applied to explain the cause of rural-urban migration. The major characteristics of rural poverty are low productivity, unemployment, underemployment, low income, low level of production and consumption. These all may be conceived as adverse economic condition which in turn impel the people to migrate to cities, town, and the places, where the better economic opportunities are available (Survey Report, 1964).

Bose refers that indeed, there is a "push back" factor in urban areas. In India, for example, the urban labour force is sizeable, the urban unemployment rates are high and there also exist pools of under-employed persons. All these factors act in combination as deterrents to the fresh flow of migration from rural to urban areas. We have called this the "push back" factor. If new employment opportunities are created in the urban areas, the first persons to offer themselves for employment are the marginally employed already residing in urban areas, unless, of course, especial skills are required. Thus, paradoxically,

enough, rapid population growth becomes a factor in slowing down the rate of migration from rural to urban areas. This is quite contrary to what the push theory would have us believe (Ashish, Bose, 1978).

'Pull' factors are those which encourage migration to an areas such as employment and other economic opportunities, facilities, amenities etc. – opportunities for better employment, higher wages, facilities and amenities of modern life etc., attract people to certain areas. The facilities, amenities and glamour of city of life which lure migrants are termed as 'city' lights.

Migration stream to a particular ward may be envisaged as the response to the 'pull' exercised by the better economic opportunities present in the urban area of an advancing economy. Usually, there is an exodus of population to the cities where rapid expansion of industry and commerce have taken place. "Migration from the countryside to the cities bears a close functional relation to the process of industrialization, technological advancement and other cultural changes which characterize the evolution of modern society in almost all parts of the world (U.N., 1953).

Labour mobility occurs in direct response to real wage differential between urban and rural areas (J.R. Harris and M.P. Todaro, 1970). It is argued that if the wage differential between rural and urban sectors is in excess of

the equilibrium the inter-sectoral transfer will continue until there is equality. Further, given higher wages in urban areas, people would be attracted from low income under-developed regions in numbers much larger than the available employment opportunities.

One of the main reasons for the voluntary migration is no doubt economic. Almost all studies substantiate that most of the voluntary migrants (excluding forced and sequential migration) have moved in search of better economic opportunities. Hence, migration is normally viewed as an economic phenomena. Though, non-economic factors obviously have significant bearing. Most studies concur that migrants leave their area of origin, primarily because of lack of economic opportunities. While social factors similarly play crucial role in human voluntary migration too.

Any adequate sociological analysis should recognize the complexity and the multi-dimensional aspects of the problem and seek not only to isolate variables but work out their inter-connections. Thus, any study of migration should consider the historical development of the region, the wider economic and political conditions which regulate the condition and the nature of employment opportunities. Secondly, economic and social conditions at the place of origin need to be examined in order to understand why

people move or do not move. At the individual level we have to consider not only the level of skills and family circumstances but the whole process of socialization and personality factors. It is important to realize that the economic factors provide only the necessary condition of migration, the sufficient conditions are the motivations to move, presence of resource network and access to information flows. The latter make migration selective in terms of age, sex, marital status and the phase of development of the domestic group.

Social and cultural factors also play their role in rural-urban migration. The quest for independence, the desire to breakaway from traditional constraints of social organization, conflicts among the family members, exclusion from the community circle for one reason or other or affecting of being isolated, etc., may cause migration, especially of those younger generation. Improved communication facilities such as transportation, the modernizing impact of the radio, television and cinema, urban-oriented education, rural-urban interactions etc., and the resultant change in the social values and attitudes are likely to promote rural-urban migration. The social facilities of the town, may also pull some of the rural folks. However⁴, migration is considerably influenced by factors such as the closeness of cultural contracts, cultural diversity etc (F. Cherunilam, 1987).

In modern times migration is not only a test case in human relations but also a test case in international relations those relations will never be satisfactory until, in the ordering of migration, the peoples concerned have not only arisen above erroneous, partial and narrow views, but have also absorbed what can be learnt from dispassionate attention to the demographic, economic and sociological problems involved (G. Beiger, 1961). It is suggested that persons who are marginal due to exposure, experience and knowledge or who are dissatisfied and frustrated with their conditions will tend to migrate. It may require a person to have seen or heard the 'grass is greener on the other side'. In this context, fear or frustration or it may result in aiming for new hopes and ideals (D. J. Bogue, 1969).

What happens to the migrants at the place of destination, their problems and process of settlement, employment, success and failure and their social organization are not entirely unrelated to their contacts with the place of origin. Hence, the continuing interaction process between the place of origin and of destination in an essential aspect of migration studies. The best methodology for the study of migration is to make double ended studies i.e. the studies of migration at the place of destination and of origin. The distinct advantage of studying in the process of migration at the place of origin is to

place the migrants in the wider contexts of their family, village and region and to explain why out of persons who are similarly situated, some migrate and others do not.

The persons when move from their ancestral villages to another place and establish a settlement they will be striking roots again. In this context, the earlier migrants used to have a great support to them. The movement of people tends to be those places where they have contacts and where the old migrants serve as links for the new migrants; and the chain which is thus formed is usually termed as Chain Migration (H. C. Upreti, 1981). Whatever, the motivation of the initial migrants from a given geographical area or kinship, chain migration usually continues to move other members of the group, by co-operative efforts which cut across the economic factors (U. N., 1973). And, Surveys and migrant life histories show that people do not blindly go to the cities. They usually have kinship 'chains' and 'networks' of relatives and friends who helped them (U.N., 1981).

Migration does not necessarily mean the complete relinquishment of all ties with the former region or locality. As Mayer (1961) has pointed out migrants may 'alternate' between one locality and another maintaining a social relationships and playing different social roles in several contexts. Evidence of migrants maintaining relationships with these in the former locality are the maintenance of

correspondence with relatives and friends, remitting money to dependent and creditors, periodic visits to the former locality (particularly at times of rituals and marriage). Celebrations and the maintenance of a network of social relations in the new locality or region with others than the same locality. The greater the similarity between the culture and the way of life of the former place of residence and the new one the less likely a migrant will experience cognitive dissonance or role strain.

Heverle (1956) selected two primary considerations: (i) the way in which migration affects the social relationship of the migrant, and (ii) the differences in socio-cultural systems between areas of origin and areas of destination. Eisenstadt (1955) assumes that every migratory movement is motivated by the migrant's feeling of some kind of insecurity and inadequacy in the original social setting. Migrants do not necessarily intend to settle permanently in their locality. Many have limited short-term objectives and plan to return to the previous locality, or to move on to another place when their objectives have been achieved. The greater the ease with which short-term objectives are achieved, the more likely it is that the migrant will return or re-migrate. Frustration of short-term objectives increases the probability of the migrant remaining in the new locality. This is contrary to the usual assumption that migrants also 'fail' are more likely to return. There are usually economic

obstacles to return and socio-psychological reasons why the migrant does not wish to go back. For this reason, the less 'successful' migrant may be more likely to settle permanently in the new locality than those who have achieved limited goals (A.H. Richmond, 1967).

Thus, the notion that the migration is related to distance and economic opportunity is contradicted by the evidence that people move to far off places because they have kins, caste and regional and other links with that place. Hence, selectivity is based on social factors and not on the factor of propinquity of the place of destination.

Typologies of Migration

The phenomenon of migration has often been classified into various types on the basis of motivation, distance, and time. On the basis of motivation, migration has been classified as economic migration, social migration depending upon the factors that make the migrants move. On the basis of distance, distinction has been made between long-distance, short-distance migrations. Similarly, short-term and long-term migrations have been recognized depending upon the period of stay. Since for a population geographer, migration refers to reallocation of human resources, the distance based classification carries an appeal. Also as the geographers are interested in the spatio-temporal dimensions of a phenomenon, therefore, the

criteria of time and motivation are no less important. While the element of time is very crucial in explaining a phenomenon like migration which has continuity, no study on migration can afford to ignore the motives behind to move. Thus, distance, time and motivation all are significant in the analysis of migration patterns.

Chandna and Sidhu (1980), suggested that since geography was a spatial science, the parameter of space was sacred to any geographic classification of migration. It was suggested that area must form the basis of differentiating between one type of migration and another. All those migrations that take place within an area lying within the territorial jurisdiction of a country are, thus, distinguished as internal migrations. On the other hand, where the migrants move across the international border, the migration is known as external migration. The terms emigration and immigration are used to connote out-migration and in-migration across the international border, respectively. The internal migrations are further classified into four types on the basis of area : (i) rural to urban; (ii) urban to urban; (iii) rural to rural; and (iv) urban to rural areas.

Rural to Urban Migration

Rural to urban migration that carries the rural folk to the growing urban centres is more pronounced in the less developed countries. It is caused by both push and

pull factors. In the less developed world which has high rural densities and where rapid urban-industrial development is taking place, both push of the rural areas and pull of the urban areas generate migratory tendencies among the people. In rural areas appalling poverty, unbearable unemployment, low and uncertain wages, uneconomic landholdings and poor facilities for education, health, recreation and other services work as the push factors.

By comparison, the pull of the urban areas may include better employment opportunities, regular and higher wages, fixed working hours, better amenities of living, facilities for education and socio-cultural activities. Above all, the life in urban areas tends to be more attractive and secure, though recently there has been a spurt in urban vice both in developed and under-developed worlds. In countries like India where rigidities of caste system are felt more in the countryside, some movement of the down trodden from the rural to urban population may also take place with a view to moving to a new set of environment where the caste identities are not prejudiced against.

However, the consequences of large scale unplanned rural to urban movement are not necessarily always happy. For example, in India where the large cities are the recipients of rural migrants on a large scale (Gosal & Krishan, 1975), large numbers of slums emerge in such cities. The big cities in India are usually industrial concentrations that meet

a sizable proportion of the share of their labour from the vast reservoir of surplus rural manpower. Since such cities are unable to provide even the minimum good amenities to these migrants, it has given rise to the creation of slum conditions in parts of these cities. In fact, most of these migrants may live in conditions worse than those which they enjoyed in their native rural areas. It is the pull of regular wages that induces them to live even in the sub-standard conditions of urban slums. But it should not mean that rural to urban migration in India is always from the countryside to the urban slums. A large number of educated rural males who are unable to find a suitable job in the countryside move to the urban areas in search of employment and are absorbed in the urban centres whether by ways of growing industrial base or by the expanding administrative and other services. The motivation in all such cases, thus, lies in economic factors.

On the temporal front these migrations in the beginning are temporary migrations. Once the job becomes an assured job, the family is also brought in. Usually, rural or urban migration takes place for a distance which is large enough not to permit commuting and small enough to permit easy contact with native countryside.

Urban to Urban Migration

Inter-urban migration that takes place between one urban centre to the other is more common in the highly urbanized countries of the world though it also takes place

in less developed countries in smaller magnitude. In the developed countries where most of the population lives in urban areas, the inter-urban migration is governed largely by the economic factors. The people move from one urban centre to another with a view to improving their employment prospects. In the less developed world where the big cities are the chief magnets, these attract such migrants from other urban centres which have acquired sufficient skill for their absorption in big industrial centres. The vacuum caused in the small urban centres is filled by the subsequent in-migration from the surrounding rural areas. Thus, in the developing countries this migration forms a part of what is commonly known as 'step-migration'. A significant consequence of such a migration is unprecedented growth of big cities at the cost of small towns. Such a trend has been recognized in the less developed countries. Urban to urban movement which is motivated by economic factors mostly has neither time nor distance barrier.

Rural to Rural Migration

In countries that are primarily agrarian, movement of people may take place from one rural area to other. For instance, in India redistributive tendencies have been observed with regard to rural population in response to the changing pattern of employment potential of different areas. Generally, such a migration originates from crowded areas of low agricultural productivity and is directed

towards sparsely populated areas experiencing large scale developmental activities. It is a step towards more balanced population resource relationship. The motive behind the movement is again economic. Such, migration may take place even for longer distance and is often permanent.

Urban to Rural Migration

Urban to sub-urban/rural migration is relatively less common compared to other types of migrations. Such a movement takes place at the advanced stage of urbanization, as it is generated by over congestion. Since only the advanced countries have attained this high degree of urbanization, therefore, it is met with more in developed countries and less in developing countries. It has been recognized that urban-suburban residential migrations that have been taking place in most of the cities have resulted in depopulating the core regions of these cities. While overcrowding has induced this kind of movement, the development of network of efficient transportation system has facilitated it. Quite often such migrants keep on coming to the same place of work. Thus, such residential migration is limited to short distance and accelerates commuting.

Thus, typologies of migration are necessary with a view to classify various types of migration into a systematic scheme of presentation. Migration may be distinguished into two types: (a) Forced i.e. involuntary; and (b) Voluntary

[21] Introduction

i.e. which based on choice. Peterson expresses that the value of typology is in its utility for the social scientists. He classifies two types of migrants such as innovating migrants who move in order to achieve the new, and conservative migrants who move in response to a change in their circumstances, hoping by migrating to retain their way of life in another locus (W. Peterson, 1964). Other criterion includes the type of interaction expressed by migration force which results into classes and types of migration. On the basis of this criterion he recognized five broad classes of migration, - primitive, forced, impelled, free and mass (W. Peterson, 1958). Kosinski's multi-dimensional scheme of types of migration is however an addition to the existing typologies of migration. He based his classification on Peterson's typology. The major dimensions of his classification are: time (temporary/permanent); distance (long/short); boundaries crossed (internal/external/areal units); decision-making (voluntary/impelled/forced); member involved (individual/mass); social organization of migration (family/clan/individual); political organization of migration (sponsored/free); cause (economic/non-economic); and aims (conservative / innovation) (L. Kosinski, 1975).

Among the various streams of migration, rural-to-urban migration has emerged as a prominent field of enquiry. This is because the movement of people from

rural-to-urban areas acts as an important instrument of economic and social changes in both the areas of origin and destinations. Todaro (1976), for instance, notes that over 50 percent urban growth in most of the developing countries is due to rural-to-urban migration. Some of the studies carried out in India by scholars like Dayal (1959), Zachariah (1960) Chandrashekar (1964), Vaidyanathan (1969), Jain (1981), Premi (1986), Laximnarayan (1986) and others view that rural-to-urban migration and not the natural population increase is the major source for the unprecedented urban growth in India. A report published by Quarterly Economic Report of India, (1992) also highlighted that rural-to-urban migration in India was responsible for rapid urbanization in the country.

Theories of Migration

Despite the fact that the literature on rural-urban migration is growing gradually, a comprehensive theoretical framework for its analysis is lacking. This can partly be explained by the fact that many migration studies are still primarily descriptive. Here an attempt is been made to classify these theories to understand migration.

Functional Theory

The scholars of this theory viewed migration as an event that occurs in response to regional disparities. Saunder says that, the amount of migration is directly

proportional to population pressure or intensity of competitive struggle within the limits of a given population (H. W. Saunder, 1943). This theory of human migration stresses on the assumption that transport and other modes of communication have strengthened the migration process. Because of this, there is a dissolution of all habitual ties which produce inertia, and external restraints are also absent, as a result in changing and modern society migration is functional and it maintains social order as well.

Duncan also advanced a theory of migration and stated the following causes for its occurrence - (a) economic and technical causes (b) social causes (c) personal causes (d) natural causes and (e) miscellaneous causes (O. D. Duncan, 1963). This theory can be considered as an illustrative synthesis of micro and macro functionalism in migration. In his opinion migration produces the same effects as some other structural changes, social mobility and adjustment to culture can produce in a social milieu. Therefore, migration is a functional alternative to social change for achieving the same structural goals.

According to Sjaastad migration is a form of investment from which one expects to receive returns, sufficient to offset the cost of moving (L. A. Sjaastad, 1962). Thus, he presented a human investment theory of migration which treats the decision to migrate as an

investment decision involving costs and returns. If one assumes that the benefit of migration in any Jth Year is the difference between the expected income Y_{dj} in the destination and the income Y_{oj} in the origin and the cost of migration, including transportation cost for his family and belonging, is T , the migration is desirable when

$$\sum_{j=1}^N \frac{Y_{dj} - Y_{oj}}{(1+r)^j} - T > 0$$

Where r is the rate of interest to discount future earnings and N is the total number of years in which future returns are expected. Thus the model has five main assumptions. (1) all the potential migrants are aware of existing wage differentials; (2) they will in all probabilities get employment when they arrive at a destination; (3) there are no differences in the cost of living at destination and at origin; (4) in taking a decision to migrate the only criterion is its economic viability and (5) the cost of migration is monitory.

Speare presented another model. Allowing for extent of information (I), Probability of obtaining employment at destination (P), ratio of cost of living at origin and destination (C) and non-monetary factors (V_i) Speare has used the model

$$IPC(H)(Y_d - Y_o) - T + h \sum V_i > 0$$

$$\text{Where } h = \sum \frac{1}{(1+r)^j}$$

Speare postulated that the difference in the earnings at destination and at origin is constant for all the years (A. J. Speare, 1971).

Lee in his theory of migration has given four parameters of the migration process (a) factors associated with the area of origin, (b) factors associated with the area of destination; (c) intervening obstacles; (d) personal factors (E. S. Lee, 1966). Thus, according to Lee there are positive, negative and neutral factors on both the sides, destination as well as origin. Thus a person is likely to move only when the balance of factors in favour of the move is large enough to overcome the natural inertia and the physical and economic obstacles.

Mathematical Theory

Zipf (1946) was a pioneer in the area of the theory of migration. He hypothesized that the size of a migration stream between two places at a distance D , and its respective persons P_1 and P_2 , will be directly proportional to $\frac{P_1 P_2}{D}$. His model is known as the Gravity Model and is expressed as

$$M = K$$

Where K is a constant of proportionality.

Somermeijr (1985) modifying the model of Zipf presented the following form of the equation to explain migration from a place g to place h –

$$Mg - h = P_g P_h D_{gh}^{-\alpha} - 1$$

Where P refers to population, D to distance, R to social distance, and Fm to opportunity value of mth factor, α and β are the constants of the model.

According to this theory scholars tried to locate the general quantitative and semi-quantitative patterns between the variables. Statistical tools and designs are important for this model. The decision regarding number and types of variables to be included in the model depends on one's subjective decision, but that reflects the state of substantive knowledge gained in the field of migration.

Materialistic Theory

This theory provides a materialistic approach to migration. Standing developed this theory and discussed the levels and patterns of migration by reference to social relations of production, forms of property, land tenure and limits to development of productive forces within specific social formations. He says that, earlier in the pastoral society migration was a form of life but it was group and not the individual behaviour. During the Feudal era migration was not in existence as the peasants were tied to their landlords. Cities were trade centres during

that period. Due to the dearth of means of transport and communication, travelling between villages and cities was difficult. In modern societies which are in the process of transformation, migration plays a number of important roles in transition of capitalism. In other words, migration is necessary for industrialization and the development of modern capitalism that goes with it (G. Standing, 1981).

Phenomenological Theory

Phenomenology is ecological (P. Berger, 1978). It aims at describing the universal structures of subjective orientation in the world, not to explain general features of the objective world. It rests on the fundamental assumption that, intentional accounts of human actions cannot be reduced casual accounts, neither in the sense of a reduction to the neuro-physiological language of proximate causes, nor in the sense of a reduction to the evolutionary language of ultimate causes (J. Elster, 1978).

In this model unlike Marxism it has no theory of society. The Phenomenologists stress that the content of what is known, familiar, believed and unknown is relative: for individual relative to his biographical situation and for group its historical situation. The followers of this theory also stress that migration is a sociological process and not a biological event. It is therefore, necessary to study migration from the phenomenological perspective as well.

This perspective combines well with the class perspective as the human actor, though subjective, is shown to be acting in a pre-given life-world from which he derives the stockpile of typifications for interpreting and acting. This theory indicates a necessity for a thorough investigation of the varieties of complex worldviews which develop with the social progress. At present there is a lack of knowledge about the 'centres' and kinds of existential migrants. Cohen states that 'nevertheless' the stress on the phenomenological approach can provide a theoretical base for more profound studies for migration (E. Cohen, 1979).

A New Sociological Theory of Migration

This new theory of migration was presented by Kabat and Hoffmann Nowotony. At first they made the observation that it is difficult to bring under one roof the divergent explanations of migration. They say that, the problem of inability to achieve a fit of different explanations, models, theories and data of migration at macro and micro levels, lies in the metaparadigm that the earlier works implicitly used. Populations are essentially sedentary and man is by nature a calculating and utilitarian social actor. In contrast, it can be argued that man is by nature mobile and his motivation is indeterminate (K. Daniel and H. J. H. Nowotony, 1981).

They further say that, social institutions are for us repositories of constraints on human behaviour that frustrate the socio-biological tendency to move about. In other words, we wish to argue that a failure to constrain a population will result in migration. This statement is qualified by assigning the moving tendency to the young segment of the population: nonetheless, in a modern society, facilities to move are such that the age range during which migration takes place is quite broad (K. Daniel and H. J. H. Nowotony, 1981).

According to the new paradigm a society must provide a sufficient number of meaningful relationships to a very large variety of persons to tie them to their respective communities. The deviants and those who are most difficult to control, the youthful, the healthy and the intellectually alive, have the highest probabilities of migration. Largeness of society, weakening of social bonds, misfortunes, imperfect socialization, anomie growth of population and status imbalance contribute to outmigration. It can, therefore, be predicted that there is an inverse relationship between migration and social cohesion. Modernisation of societies that loosens the traditional constraints promotes outmigration. Regarding relationship between migration and socialization the followers of this theory state that, the probabilities of insufficient socialization almost guarantee, in the least, an impetus to move, where

there is insufficient inducement to stay. We now know enough about migration to assume that there are almost no societies without it (K. Daniel and H. J. H. Nowotony, 1981).

In the above theories of migration there have been conflicts and diversities, there is, therefore, a need for a synthesized approach. Sharma (1985) has succeeded in doing this very systematically. He says that the migration process is a phenomenon that changes continuously with time and is more than the sum of its elements. There are nine elements or ingredients of this process: Characteristics of the place of origin, characteristics of the habitants, impetus to migrate, perception of impetus, perception of opportunities elsewhere, cost-benefit ratios of the alternative migration strategies, decision to move, the actual act of migration, and the consequences. Migration is an open process without a beginning or an end and in this process relations between its constituent elements are dynamic ones. Any migration stream is associated with a number of counter streams, and groups of return migrants. They, in addition to the various communication media, impart the knowledge about the assimilation process at the destination and, therefore, influence perception of impetus and decision to migrate. Moreover, people are not always free to move even when they feel a need to do so and the expected benefits are more than the costs. They

are often constrained by social, economic, geographical and political obstacles and the decision itself may be rational, non-rational or irrational.

Models of Migration Analysis

In order to explain the mechanism and process of migration, it is essential to examine the models of internal migration. Models simply refer to an "integrated system of postulates useful for prediction, experimentation and analysis at the aggregate level". There have been hundreds of studies about the causes, effects, models and types of population mobility. All of them cannot be taken into account in the study of models of migration. Thus, only a few well-known models are precisely examined.

Revenstein's Model

The earliest model of internal migration which still enjoys a place in the complex migration studies is of Ravenstein's law of migration. Revenstein (1889) presented his classic model in 1885 and modified it in 1889. The salient features of this model are:

1. The great body of migrants only proceed to a short distance. The rate of migration between two points will be inversely related to the distance between two points of migration. The volume of migration will be larger to great centres of commerce and industry.

2. Migration takes place in a series of stages, i.e., it produce currents of migration stream. People move first to nearby places and then to more rapidly growing cities and even far off.
3. From the standpoint of streams of migrations, it can be said that the usual stream of migration is from rural to urban areas. There are counter streams also from urban to rural areas while other two streams are from rural to rural and from urban to urban areas.

In Ravenstein's model, the basic determinants of migration are development of industries, commerce and public works, climate, lack of employment opportunities and discrimination of certain social, racial, political and economic groups.

Lee's Model

Lee (1966) investigated issues of migration with references to factors of origin, area of destination, intervening obstacles and personal factors. He also examines the role of push and pull factors which result in waves of migration and counter-migration streams. There are three sets of factors: the plus, the minus and zero sets. The balance of these sets determines whether the net outcome is positive or negative for a place. What is repellant for a place is attractive factor for the place of determination. What may be plus for one man may be

zero or even minus for another. The factors also depend on individual traits, income and occupational pattern, education, skill, sex, tribal groups etc. In addition, there are certain intervening obstacles, i.e., distance and transport costs and restrictive laws and permits which affect migration behaviour. In Lee's model, the magnitude of migrants depends on the diversity of people and places. The volume of migration will naturally be high if obstacles are less. He further explained that for every major migration stream, a counter stream also develops, i.e., there will always be return migrants who find that their initial perceptions did not accord with reality. Migrants are the persons who are ambitious and who cannot get jobs at the place of their origin or cannot get jobs to their present skill or who cannot tolerate socio-political, cultural conditions at the point of origin.

The Lewis Model

Lewis model of internal migration is the by-product of his theory of economic development. Lewis (1954) propounded that under-developed nations have large surplus manpower which can be considered as unlimited in the sense that it exceeds the demands. In rural countryside's, there are millions of people who work on such small plots of land that they have no marginal productivity of their labour. In another words, if the surplus labour force is taken away, production will not fall. There

is a dualistic development in the less-developed countries which have a few islands of development in the sea of stagnation. The socio-economic development and technological growth in these countries is lopsided.

Lewis argued that after the surplus man-power is estimated, plans of mobilization for capital creation are to be drawn. The creation of new jobs and expansion of credit will enable the country to utilize surplus man-power from the places where they are surplus to the places where they are essentially required, is the main theme of this model. The man-power in underdeveloped countries is surplus in rural areas and its transfer to the areas of economic activity will enhance development to both the rural and urban areas.

The growth process so started will stop where capital accumulation has caught with population so that there is no longer surplus man-power particularly in rural areas. This process may stop before all surplus population is utilized. Thus, internal migration was considered necessary to shift surplus man-power from agriculture to urban centres to provide cheap man-power for industrialization. This process will inevitably help capital accumulation and technological progress.

Todaro's Model

Todaro (1966) explained the causal factors of internal migration and their socio-economic consequences.

There are two essential features of this model- (i) migration accentuates the problem of urban areas; (ii) expectations play an important role in migration decision. In his opinion, since urban areas are unable to provide so much employment as to absorb rural population, in-migration from rural to urban areas is not to be viewed with any favour. People migrate to urban areas to : (i) break up from backward rural background; (ii) to find jobs in urban areas; (iii) to break away from extended family to enjoy independent matrimonial bliss; (iv) to live in modern setting in cities. While socio-cultural and demographic factors of the point of origin act as 'push' and economic factors of the place of destination act as 'pull'.

Todaro while explaining the age and sex-composition of migrants stated that women migrate much less due to economic reasons, they migrate mostly due to marriage or with their husbands. Young people migrate more than the old and counter streams of migration usually consist of retired people. Educated and skilled persons migrate for more income and uneducated and unskilled persons move in search of menial and manual jobs in the cities. Within these economic groups, poor rural migrants still predominate in the overall migration stream.

The model also explains that rural and urban structural imbalances causes income differentials which ultimately affects migration process. The wage and income

policies, scope for employment opportunities, land reforms and opening of public works will have direct impact on migration while the pricing policies, trade and taxation and distribution of social services will have indirect effects on migration. Todaro further argued that migration from rural to urban areas is creating grave problems of economic policy. Of course, such migrations should be discouraged. He also gave an estimated figure, i.e., 40 to 50 percent of urban population in developing countries are found to have born elsewhere. The migration streams continue and the urban labour force is growing at a rate with which the planners in less developed countries cannot cope with while the job opportunities are constantly lagging behind the increase in labour supply.

Todaro further stated that with the declining birth and death rate, the developing countries of the world are likely to experience the greatest rates of growth of working labour forces over the coming 23 years. In South and East Asian countries, unless viable and productive economic opportunities are created in rural areas, a sizeable proportion of the labour force will be forced to seek work in the already congested urban localities. In order to ameliorate the urban health hazards, Todaro suggested that instead of allowing people to migrate from rural to urban areas, jobs should be created in rural areas themselves. Employment creation will also remain a direct attack on

poverty. He also explained why rural to urban migration is increasing in the face of rising urban employment.

He opines that the migration takes place in terms of expected earning than actual earning. Earlier economic explanations were based on the assumption that job exists in urban areas but now reality has changed. In rural areas, a migrant can see no possibility of finding jobs, but in urban areas he expects.

Link Migration

This model envisages transfer of people from rural areas to the urban places where they have some previous knowledge about the job opportunities through their friends, relatives and co-villagers. In an underdeveloped economy, unskilled, illiterate, landless and other low income group people largely form the bulk of rural-urban migration stream. Of course, the source of information about the job opportunity prior to migration is very significant contributory factor affecting movement of population.

There are two ways through which information about gainful employment are made available. First, the formal system under which knowledge is obtained through newspapers, magazines and registration in employment. Second, the informal system of information about jobs is conveyed by the relatives, friends and other associated persons through letters. Premi (1976) observed that the

informal system of acquiring knowledge about employment opportunity is more operative in underdeveloped countries like India. When required about the sources of information about the employment of migrants, relatives, friends and co-villagers appear to have played major role in getting them employed. Obviously, a majority of people prior to migrations had previous knowledge and acquaintance about the places where they wished to proceed. Khan (1981), in his study observed that about two third of the migrants had previous information about the scope of employment and they migrated to those urban places where their kith and kins, friends and co-villagers were already employed there.

These models of migration are the outcome of the changing socio-economic conditions and explain systematically the major issues of migration behavior, i.e., the process and types of population movement, the causes and consequences due to migration.

School of Migration

A review of various models and formulations of migration leads to the simple classification of two major schools of thought that is (i) the Non-Marxist and (ii) the Neo-Marxist schools on migration.

Non-Marxist School

The main proposition underlying this school of thought is that migration is closely related to economic development and the process of urbanization, industrialization and modernization (Shaw, 1974) and has

significantly contributed to socio-economic development (Kuznets and Thomas, 1958; Friedman, 1966). W.A. Lewis (1954) as the main proponent of this school, has held that disguised unemployment in the agricultural sector of rural areas leading to labour surplus has promoted migration from rural to urban areas. The main argument was that "a significant part of the labour force could be drawn into the capitalist urban-industrial sector with its higher productivity without incurring any production losses in the traditional rural-agricultural sector with its lower productivity" (Shrestha, 1982).

According to this school, migration has exerted positive influence on the source society. In the words of Bishop (1964) migration, therefore, has served as the vehicle through which non-agricultural manpower needs of the urban-industrial sector have been brought into correspondence with the large supplies of labour which are unemployed in rural areas. Though Lewis (1954) has highlighted the production aspect of economy in which surplus labour in rural areas plays an important role in economic development of the urban industrial sector without harming the agricultural sector, yet it has failed to explain as to why unemployment and poverty could not be reduced in the agricultural sector despite migration.

Myrdal (1957) presented a counter-argument that the movements of labour, capital and goods in the same

direction have generated the process of 'cumulative causation' leading to 'backwash effects' in the source. Further he said that, the localities and regions where economic activity is expanding will attract net immigration from other parts of the country. As migration is always selective, at least with respect to the migrants' age, this movement by itself tends to favour the rapidly growing communities and disfavour the others. Myrdal's views have been based on the assumption that outmigration of young and adult population from rural areas increases their impoverishment. Undoubtedly, outmigration does exert some negative influence on the source rural society, but it does not necessarily mean that the entire remaining population of the area must become impoverished.

Harris and Todaro (1970) explained migration in terms of rural-urban income differential and maintained that migration from the rural agricultural sector continues as long as the expected urban real earnings exceed the marginal agricultural earnings. The concept of expected urban wages has been instrumental in explaining the occurrence of both urban unemployment and rural-urban migration simultaneously (Meilink, 1978). The Harris-Todaro model has been based on several assumptions the assumption of 'an economically rational man' being the central one. The major drawback of the Harris-Todaro proposition has been its inability to recognize a wide variety of factors other than expected income differential.

Reformulating the Ravenstein's laws of migration, Lee (1966) presented a thesis that a potential migrant evaluates the situation and opportunities in both his residential community and the potential destination area. Intervening elements and the personal factors relating to potential migrants also play a very important role in migration decision (White, 1980). If the expected net profits of migration from area of origin to area of destination are higher than the net gains that can be derived from staying in the source area, the potential migrants move to areas of destination.

Non-Marxist School has been subjected to severe criticism mainly because of its assumption of 'freedom and rationality' on the part of migrant in taking a decision regarding migration, both of which make migration a voluntary affair. In this connection Saint and Goldsmith (1980) have also contended that 'the orthodox view, which correctly sees migration as a process of individually made decisions based on a combination of economic welfare and psychological considerations nevertheless obscures the fact that migration is a social process conditioned by changes in the structure of the economy and the society (cited in Shrestha, 1982).

Thus, the prevalent reality with regard to migration as a function of development and production relations of different classes gets actually veiled. In fact the so called

rationality is simply what Godelier (1972) calls, a complimentary, derivative and dependent rationality which any migrant must possess for effectiveness of development strategies and production relations. As observed by Shrestha (1982) migration behaviour is thus a manifestation of and a necessary response to the institutional arrangement of the economy which determine the functional division of social classes into certain production roles and the distribution of development resources within the space-economy. Simply put, migrants and their behaviour are conditioned and manipulated in accordance with the socio-economic system.

The Non-Marxist School, in fact, makes an attempt to explain migration behaviour, and not the process of migration per se and thus it can be treated as analytical exercise explaining its forms and manifestations. Shrestha (1982) has rightly observed that, for any usefulness of the explanation of individual migration behaviour is contingent upon a clear understanding of the migration process without a clear knowledge of the internal relations of the social structure, the social scientists cannot acquire more than a statistical knowledge of migrants' individual preferences which appear as a matter of rational choice. Riddell (1981) has pointed out that individual preferences and behaviour are of not much significance if they are not analyzed in the context of socio-structural processes which underlie them.

Neo-Marxist School

Migration research has taken a new turn in recent years because Marxist and Neo-Marxists have started explaining migration in terms of under-development/development and capitalist and colonial penetration into peripheral economics usually characterized by the domestic mode of production. To them, migration is not a conglomeration of individual movements distributed in spatial matrices but a socio-economic process (Amin, 1974; Portes, 1978; Plange, 1979 : Meilink, 1978. Van Binsbergen and Meilink, 1978; Gerold-Schoepers and Van Binsbergen, 1978; Gregory and Piche, 1978; Le Bris, 1978; Webster, 1978; Cliffe, 1978; Breman, 1979; Omvedt, 1980; Taylor, 1980; and Shrestha, 1982).

The Neo-Marxist explanations focus on the entire socio-economic process which conditions and manipulates the choices and behaviour of migrants, instead of revolving around individual behaviour of migrants or their personal choices and motives. The Neo-marxists concentrate on the colonial and capitalist influence on domestic mode of production which is still distinctly visible in developing countries. Their thesis is that the colonial and capitalist penetration divorces the rural producers from their productive resources and induces and even forces them to migrate to cities. Cohen (in Swindell, 1979) has depicted the entire picture in these words :

“The colonial presence led to direct and indirect intervention through forced labour and taxation, which precipitated labour migration. Transformation of the domestic economy led to chains of proletarianization and peasantization of the indigenous population which in many cases resulted in the creation of landless rural dwellers who could only meet the cash demands made upon them by colonial authorities through labour migration, thus becoming the embryonic proletariat.”

Neillassoux (1975, in Shrestha, 1982) has observed that the domestic economy in case of colonial and capitalist penetration is left with the role of producing and reproducing the labour force required by the capitalist sector and migration acts as a mechanism of labour transfer from the domestic economy to the capitalist sector. Amselle (1997, in Kulshrestha, 1982) has analysed migration in the context of colonial and capitalist penetration and pointed out that migrants ultimately get separated from their rural means of production and are transformed into wage-labour proletariat.

Amint (1977) has explained migration in the context of overall development strategy and observed that, it is in the overall strategy of development that the ultimate cause of migration lies. He further points out that migration is not only the consequence of unequal development but also an element in unequal development, reproducing the same conditions and contributing in the same manner to

the aggravation of inequities. The major drawback of this theory is the fact that varying degree and patterns of migration in different societies following the same strategy of development cannot be explained by economic strategies alone.

Portes (1978) taking the ‘world system’ perspective, points out that labour migration does not take place as an external process between two separate entities namely, the source of origin and the source of destination but as part of the internal dynamics of the overarching world capitalist system. In the words of Portes (1978), migration appears less as a series of discrete individual decisions to move between separate places than as a process by which human population take advantage of economic opportunities distributed differently across space. Thus, in the opinion of Portes, migration takes place without any coercion because of the peripheralization of the under-developed societies.

Hugo (1981) has expressed the view that, the fundamental elements shaping the overall pattern of migration are the major structural and spatial inequalities that typically exist in the third world. These inequalities have their origin in colonialism and have been perpetuated, and in some cases extenuated by the maintenance of export-oriented dependent economic and social systems in much of the third world despite the gaining of political independence.

The Neo-Marxists have also explained migration in dependency perspective which refers to unequal exchanges between the peripheral societies and the dominant capitalist centres of the West. Gregory and Piche (1978) have pointed out that while the centre and the periphery form the elements of a spatial configuration, the bourgeoisie and proletariat constitute the elements of the social configuration. Dependency becomes visible in the transfer of surpluses in different form of goods, services, trade and labour from the periphery to the centre as much as from the proletariat to the bourgeoisie. In the dependency relationship, the wealth becomes concentrated in a social class located in the main centre of periphery. Within the dependency context, migration which is channeled in the direction of the centres becomes a mechanism of surplus appropriation for the benefit of national as well as international centres and their dominant classes.

Neo-Marxists theories have been challenged mainly on the ground that the process of migration in under-developed economies cannot be fully understood mainly on the basis of the external colonial-capitalist penetration primarily because of the important role played by internal forces and elements. And therefore, Shrestha (1982) has rightly suggested that the on-going process of migration in under-developed countries should be understood in relation to the internal socio-economic processes which are reflected in and conditioned by the existing social relations of

production and the mode of development (i.e. the institutional arrangements of the socio-economic development process with respect to space sector and class).

Examining migration with the framework of production relations Standing (1981) observes that, without rural out-migration the class differentiation of the peasantry would be slowed, feudal modes of exploitation would be more likely to persist, the growth commodity production would be constrained, and thus primitive accumulation impeded. Without migration to urban areas, the necessary source of cheap labour power would be insufficient, traditional 'feudal' forms of labour would be prolonged, and the division of labour undeveloped.

For proper understanding of migration it is necessary to understand the class structure, production relations and mode of development of the place of origin as also the place of destination because migration essentially involves moving out of the source as well as moving into a destination area.

Strategy and Method of the Study

Need and Importance of the Study

It has widely been recognized that migration affects the area of out-migration, the area of in-migration and the migrants themselves. Scholars rightly remark that each migrant, by nature, seeks to recreate something of the original milieu in the midst of the new environment and

consequently, enriches the civilization. The area from which the people move out and the area to which the people move in, both undergo a quantitative as well as qualitative change in their demographic structure. Since population movements are the expression of reallocation of human resources with a view to achieving better balance between human resources and physical resources, the population resource relationship of the two areas involved in the process of migration gets modified significantly. With the movement of people from one area to another all the demographic attributes like numbers, density, growth, sex, literacy etc, experience a quantitative change in their numerical expression. Usually it has been observed that sectoral changes in occupation from primary to secondary and to tertiary activities invariably resulted in transfer of labour from the primary activity oriented rural to the non-primary activity oriented urban sectors thus giving rise to migration linkages both in the economic and geographical space. Thus, rural-urban migration emerged as an important phenomenon for enquiry. In this background, it is useful and appropriate to focus on the city of Agartala, socio-economically where fascination with the city and the tribal migrant labourers has existed from the past few decades. The proposed study will encompass, the above concern.

Objectives of the Study

Migration may have both positive and negative effects on both the sources as well as the destination areas.

It leads to redistribution of population, thereby reducing the population in one area and increasing it in another. While the labour surplus model emphasizes the wage equilibrating effect of migration that highlights the possibility of continuance of poverty in both the areas of origin and destination. The effects may be economic, demographic or socio-psychological, though the socio-economic aspect is of more importance. Therefore, it will be appropriately significant to understand the socio-economic condition of the tribal migrant labourers in the city of Agartala. Hence, the following aspects are considered in the proposed study.

1. To examine the socio-economic status of the tribal migrant labourers
2. To examine the cultural impact and their standard of living in the city

Delimitations of the Study

The study was conducted in six public construction site in the capital city of Tripura i.e., Agartala, The study could cover a wider area, but owing to paucity of time and for the sake of convenience, the study was conducted only to a limited area. Nevertheless, despite the limitations it is optimistic of the fact that the findings of the study would yield, would provide a platform from where inferences could be made and conclusions would be drawn on the larger content.

Construction and Finalization of the Interview Schedule

Keeping in view the composition of the universe of investigation, it was decided to use interviewing and observation techniques. The tribal migrant labourers were not well conversant with social science investigations. Hence, Interview Schedule was used as main tool of data collection. The Interview Schedule was drafted on the basis of major variables, parameters and objectives of the study. Along with the interview Schedule, the investigator also made use the observation sheets to record relevant and useful observations with a view to strengthen and cross-check the information gathered through other tools.

The interview schedule was constructed carefully in the light of other interview schedules which were available. The questions thus constructed in the interview schedule were both closed and open ended. The close type was selected because of the fact that they were easy to respond, they take little time, they keep the respondents on the subject and they are fairly easy to tabulate and analyse.

The interview schedule was first tried out on 30 respondents i.e., the tribal migrant labourers under study in the month of September 2012, in order to determine the suitability of the instrument. After getting back the tryout interview schedule, the investigator thus felt the necessity of improving and validating the interview schedule.

Accordingly the interview schedule was revised and some needed modifications were incorporated.

After analyzing the items on the basis of expert criticism and in the light of tryout results, the next step was to administer the interview schedule and to collect the desired data for carrying out the present study. The final administration of the interview was done in the month of October to December 2012.

Sampling Design and Field Strategy

We have made use of the sampling technique for collection of primary data. The Universe of this study comprised of six public construction site in the Municipal area of Agartala City. The respondents for the study were the tribal migrant labourers in the six public construction sites. By using random sampling method, 150 tribal migrant labourers were selected that is, 25 labourers from each site. These were taken, as the investigator considered the migrant tribal labourers to represent that class in society who are the vulnerable section in the informal sector in the city.

The chosen technique for identifying the respondents led to 150 from all the six construction site. After administering the interview schedule among the respondents, we found that some answers were vague and contradictory. With a view to removing distortions from our analysis, we decided to exclude such responses in the interview schedule. And that's how we managed to get a

list of 143 completed interview schedule for statistical analysis.

For secondary, sources, the collection of information was based on the review of relevant literature, journals and magazines, newspapers, research works, books, etc. Thus, both primary and secondary sources of data were used to understand the socio-economic and cultural aspects of the migrant tribal labourers in the city of Agartala.

2

Studies on Migration - A Synopsis View

It is worthwhile for an investigator to make a comprehensive survey of what has already been done on the problem and its related aspects. Mouly (1964) therefore says, "survey of related literature avoids the risk of duplication, provides theories, ideas, explanations or hypotheses valuable in formulating the problem and contributes to the general scholarship of the investigators." The importance of related literature can not be denied in any research because it is an important aspect of the research project.

To a certain extent migration of people from one to other area could be an important instrument for achieving economic development. It is with the context that the migration shifts the human resources from the areas where their social marginal products are assumed to be zero or

negligible to the place where their marginal products grow rapidly as a result of capital accumulation and technological progress. At the same time, the migration is thought to be important process for meeting the required kind of manpower demands in different areas and locations. As Todaro (1976) describes, the migration of workers could be viewed as socially and economically beneficial process because the workers get shifted from low productivity labour surplus areas to higher productivity and labour shortage areas. However, these positive implications of migration has been challenged by the recent past studies, due to the excessive and surplus nature of population migration as practiced in larger cities leading to high rate of population growth puts excessive pressure upon existing facilities of housing, education, medical, water supply, sanitary services and also creating the problem of environmental pollution and unemployment. And also, the rural-urban migration appears to be accelerating the level of urban unemployment and growing numbers of urban surplus workers (Sabot, 1975). Consequently, the migration of labour-force from rural to urban areas adversely affects the welfare of sources at the native and burden on the social facilities available at the destinations, particularly in urban areas (Shultz, 1976).

Migration selectivity permit the identification of a number of characteristics which distinguish migrants from

non-migrants. Most empirical studies on migration selectivity have tended to focus on age, sex, education of migrants. The studies found that people into urban areas migrate at young age group (15 to 29 years) and possess higher level of education and superior skills in comparison to non-migrants at the point of origin, Findley (1977), Shaw (1975), Sabot (1972). The Economic explanation is that the life time income gains from moving are larger for the young and in particular to better educated. The studies carried out by Becker (1964) and Sjaastad (1962) postulate that the longer earning period and inclusion of the early employment years for which income is discounted the least while Bowles (1970) have emphasized that mobility in changing place of employment and the loss of human capital can be imparted less among young labour-force. Therefore, the mobility for better earnings in different areas and occupation could be more economic in nature at younger ages than at the old ages. The studies by Sahota (1968) and Shultz (1971) revealed that the significance of rural-urban earning differentials decline with increase in age.

Dasgupta and Laishley (1978) concludes that high migration rates are associated with extremes in income distribution and consequently, those who migrate are, by and large, the younger sons of prosperous farmers and at the other end of the social spectrum, family members, if not entire families, from the broad category of rural poor.

A study in Varanasi district of Uttar Pradesh concluded that the propensity to move is greater from both the bottom and the top strata of the rural society, than from those in between (Yadava, 1989). It has also been found in several studies that social and cultural factors (i.e. caste, religion, etc.) are as important in migration decision as economic factors. Here again evidences are mixed. The pavement dwellers in the urban slums are mostly rural migrants from scheduled and lower castes (Singh, 1978; Jetley, 1987). Such marginal social groups have been prone to migrate because of caste exploitation and social structure, apart from economic factors. However, some studies have found a large number of upper castes also along with the lower/ Scheduled Castes to be in migration stream (Rastogi, 1986; Yadav, 1989). Some studies have also found that members from larger families are relatively more prone to migrate. Such a relation seems quite plausible both because of economic factors or sociological ones like conflicts within larger families (Connell et.al., 1976).

According to Hance, there can be little doubt that migration does have the effect of draining away from the rural areas, either temporarily or permanently, some of the strongest, most able, most energetic young men and — there is tendency for those with a better education to leave their indigenous communities or to eschew assignment in government, education and other services in rural areas

(Hance, 1970). Kuznets and Thomas state that, there are marked differentials by sex, age, race, family status, education, health and many other social and demographic characteristics, and migrants are probably preselected, also, for their capacity to detach themselves from their traditional surroundings. For these reasons, (migrants) may be among the most productive from the standpoint of economic growth” (Kuznets and Thomas, 1957).

In the urban areas, *prima facie*, it will have a tendency to aggravate the already serious urban unemployment situation as the growth in employment may be far less than the growth in labour force accelerated through migration. However, there are several ways by which migrants may directly or indirectly raise the level of employment. They may lower the wage rate inducing expansion of employment; the increased supply of unskilled and semiskilled labour may promote higher rate of industrialization; they may provide dynamic elements in the urban informal as well as other sectors by virtue of their greater work intensity, higher propensity to save and the like (Oberai and Singh, 1983). As migrants are generally more productive workers than left over workers, urban areas may gain in productivity from the geographical shifts in population (Vijverberg, 1993). Migration may itself have an impact on the rate of speed of economic growth, because migrants are a select group of workers (Kuznets and Thomas, 1957; Berg, 1965).

There have been evidences that migration of labour to capitalist agriculture from backward agriculture may lead to substitution of local labour by the migrant labour which may cause stagnation or even depress the local wages as has happened in the case of Punjab (Singh, 1995). Breman (1985) also notes that labourers after losing the traditional skills, which are not suitable for new jobs, migrate to other areas and often settle for a lower wage than is available at home. At least such a situation may happen in the case of seasonal migrants.

There are adequate evidences which suggest the importance of rural-urban migration as a deliberate household strategy adopted for poverty alleviation and risk mitigation. The migration process and remittances modernize the rural sector, both directly and indirectly, through their impact on the production-increasing technological and institutional changes in the agricultural sector. Further, migration process is a family risk management strategy in that the family diversifies its income portfolio to mitigate the risks confronted. The observed village ties of the migrant, and the remittances, show that there exists a form of beneficial implicit contractual arrangement between the migrant and the family (Lakshmansamy, 1990). It is rural-to-urban migration (and the consequent flow of remittances) by a family member, that breaks the bottlenecks of credit and insurance

constraints, and facilitates the desired technological change (Stark, 1978). Rural-to-urban migration and urban-to-rural remittances represent significant means for removing supply constraints to improved productivity in agriculture. An optimizing, risk averse, small farmer family confronted with subjectively risk increasing situation manages to control the risk through diversification of its income portfolio via the placing of its best suited member in the urban sector, which is independent from agricultural production (Stark and Levhari, 1982).

An interesting aspect of migration is its effect on rural socio-economic variables. In a detailed account of such impact, Stark (1991) discusses, for example, the impact of migration on fertility, education, distribution of income by size and urban employment. The macro long-term statistical association between rural-to-urban migration and fertility is unequivocal. As the former increases, the latter declines since the urban environment and labour market, where the different relative prices are changed and income constraints are severe, are less conducive to large families than are rural areas. Stark further refutes the popularly held view that migration raises the level of inequality as selective nature of migration, which is usually the case, implies that rural areas are depleted of scarce human capital, entrepreneurial skills, and leadership for agricultural development and, at the urban end, migrants

are mostly employed as earners at the lower end of the income distribution (Lipton, 1977).

Mohan (1979), Kannapan (1985) have noted that migrants are not disadvantaged in comparison with the natives and that the incidence of poverty is similar among both the groups. Papola (1981) noted in the case of Ahmadabad city that although a majority of the migrants were in the informal sector employment, their urban earnings were double their rural earnings before migration to the city. Majumdar (1975) also argued that there was no evidence to interpret the urban informal sector as a point of entry into the labour market. In a later study (Majumdar, 1979) however observed that activities with lower levels of earnings had a large proportion of migrants with a short duration of residence in the city of Bombay.

The macro studies use census data and the findings of National Sample Surveys for their analysis. The pioneering work using macro approach was made by Davis (1951). Using 1931 census data he analysed the patterns of internal migration in India. He observed that the vast majority of the Indian population was immobile. This study was followed by several individual studies namely, Zachariah (1964), Dayal (1959), Mathur (1961), Gosal (1961), Katti (1963), Gosal and Ojha (1963), Chandrashekar (1964), Swamy (1965), Bose (1967), Bhattacharya (1968), Mitra (1968), Gupta (1969),

Vaidyanathan (1969), Bohara (1971), George (1972), Ray (1973), Malhotra (1974), Srivastva (1979), Premi (1984), Kamble (1982), Dutta (1985), Singh J.P. (1986), Skeldon (1986), Visaria and Kothari (1987), Muttagi (1987), Kadi and Sivamurthy (1988), Singh D.P. (1990), Narayana (1993), Bandyopadhyay and Chakraborty (1999), Chakrapani and Mitra (1995), Gunasekar (1998), Kohli and Kothari (1998), Narashimhan and Harishchandra (1998), Sandhya (1998), Singh and Aggarwal (1998), Srivastava (1998) and others. These macro studies explain aggregate migration flows. The level and patterns of rural-to-urban migration can be identified with such macro level statistical studies. However, these studies have failed to account for the regional and local heterogeneity that prevails in the spatial economy and its movement patterns. Moreover, macro level studies also have largely ignored the decision making process of migrating individuals. In addition they are generally devoid of qualitative analysis.

Moreover, those macro-level studies done with census data lack in-depth understanding of the phenomenon of rural-to-urban migration. Macro-level studies can at best provide certain general insights about the broad patterns of rural-to-urban migration. Similarly, macro-level studies explain only the broadly specified causes of rural-to-urban migration and do not provide much information about their specific dynamics.

Further it was observed that those who studies the patterns of rural-to-urban migration at the macro-level did not attempt to link up their findings with those at the micro-level. Scholars, namely, Massey (1990) and Wilson-Figueroa et. al., (1991) have strongly emphasized the need for combining macro and micro levels of analysis simultaneously for a more complete understanding of rural-to-urban migration. All these point out the relevance of micro studies in the analysis of the patterns of rural-to-urban migration.

The micro studies use field survey approach to collect the necessary information. These studies are generally concerned with motives of individuals and with measuring and explaining the propensities to migrate of different individuals or sub-groups of the population. Some of the micro studies under taken in India are Eames (1954), Yaswant (1962), Patel (1963), Padki (1964), Saxena and Bedi (1966), Zachariah and Rayappa (1966), Kulkarni (1968), Chand (1969), Narain (1972), Caplan (1976), Nair (1978), Srivastva and Ali (1981), Banerjee (1986), Khan (1986), Basu et. al., (1987), Paul (1989), Raju (1989), Prakash and Buragohain (1989), Oberai et.al., (1989), Yadava (1989), Bhatia (1992), Reddy (1992), Sharan and Dayal (1996), Sharma (1997), Kumar et.al., (1998), Lingam (1998), Mahapatra (1998), Misra (1998), Noronha (1998), Pandey (1998), Reddy (1998), Samal and Meher (1998),

Sanithapparaj (1998), Shah (1998), Sundari and Rukmani (1998) and others. Though important, these studies are not able to provide a comprehensive analysis of the patterns of rural-to-urban migration – a conclusion agreed by many scholars in this field.

Singh (1980), after reviewing a large number of Indian studies concludes that – though several are the studies dealing with correlates of migration, many more are still required to understand the complexity of factors which are either causes or consequences of migration. Similarly Banerjee (1986) also highlights the need for more studies in this regard, As he writes “..... despite the large number of studies our current understanding of the specific determinants and the impact of migration is not adequate for any national policy analysis”.

In his article “Economic Development with Unlimited Supplies of Labour”, Lewis (1954), developed the first model on rural-to-urban migration. This model was further extended by Fei and Ranis (1961). This model is based on the idea of dual economy consisting of a rural agricultural sector characterized by under employment and an urban industrial sector having better employment opportunities. The model suggests that migration is an equilibrating mechanism which brings wage equality by transferring people from the labour surplus and low income rural areas to the labour deficit and high income urban centres.

Mabogunje (1970) by using the framework of General Systems Theory, has offered a different approach to rural-to-urban migration. Mabogunje views migration as a continuous process occurring in most countries all the time though at different levels of complexity. Mabogunje's approach considers rural-to-urban migration as a circular, interdependent, progressively complex and self-modifying system and no longer as a linear, unidirectional, "push and pull" cause-effect movement in which the effect of changes in one part can be traced through the whole of the system. The migration system is influenced by an economic, social, political and technological environment. The exchange between the environment and the migration system is open and continuous. Having received the stimulus, the potential migrant will be influenced by the rural control sub-system like family, local community, in his decision either to remain in the rural area or to make a move. The urban sub-control system can help the migrant to adjust to the new environment and eventually to become true urbanites. The positive or negative feedbacks to the area of origin influence subsequent migration.

Studies on migration differentiates have reported that rural-to-urban migrants were predominantly young adults falling in the age group of 15 to 30 years. Gist (1955), Bulsara (1965), Zachariah (1968), Narain (1972), have

observed that young rural adults were more migratory than other groups. Studies by Paul (1989), Mehata (1991) and Shah (1998) also upheld the above generalization. It implies that age component plays an important role in rural-to-urban migration. The relative youth of rural-to-urban migrants implies longer expected working life of the migrants and greater number of years over which they can earn higher urban income.

Noble and Dutta (1977) noted that the inflow of remittances not only sustained rural families but also promoted the village money economy in place of the traditional barter economy. Saxena (1977), found that rural-to-urban migration went a long way towards relieving the migrant families of their economic distress. Chaudhuri (1993) concluded that consumption expenditure is likely to form the most important component of remittance use in rural areas. He also observed that the level of in-remittance into the rural areas play a part in their development.

Yashwant (1968) opined that it is mainly push factors which motivate migration. Most of the migrants belong to the lowest income groups and are marginal farmers or agricultural labourers by occupations. Lakadwala (1963) remarked that a push from the village for a person may be operative because there is a pull from the town and vice versa Bose (1965) highlighted that migration is caused by

push of rural misery or pull of urban living. Weissmann (1965) maintained that the push away from the impoverished village to the pull of cities life and promise combine to produce a roaring stream of migration. Migrants expect more rewarding employment in the city and hope to find there sound health and cultural amenities and better education for their children. According to International Labour Organisation (cited in Sovani 1966), the main push factors causing the worker to leave agriculture is the lower level of incomes. In almost all countries, incomes in agriculture are lower than in other sectors of economy. Arora (1967) observed that in all types of migration pull factors consist of the best of higher standard of living, better educational facilities, etc. while push factors include high population pressure on land, breakup of the joint family system etc. Bhargava (1968) pointed out that lack of sufficient work opportunities in rural areas force the people to migrate to towns and cities.

Dandekar and Rath (1971) pointed out that, "while the character of rural poverty has remained the same as before, the character of urban poverty has deepened further (This) is the consequence of the continuous migration of the rural poor into the urban areas in search of a livelihood, their failure to find adequate means to support themselves there and the resulting growth of roadside and slum life in the cities in developing countries

.....the situation which confronts the potential rural-urban migrants can be conceived as a gaining situation where by migrating to the city, he can increase his income but only at the risk of unemployment i.e., at the risk of earning nothing or less than before". Emery (1971) pointed out that migratory flows result from the presence of amenities and opportunities for employment in cities. Kusuda (1971) highlighted that labour migration is based on push and pull pattern of labour surplus and labour shortage. Lakshmala (1972) opined that push and pull factors play an important role in migration.

World Bank (1984) has highlighted that, the rural population migrate to cities not so much to avail themselves of the employment opportunities and other facilities in urban areas but more to avoid problems in the rural areas. Cherunilam (1987) has highlighted the nature of push and pull factors by making this observation - The push factors or the impelling factors refer to the poor economic condition and the resultant economic misery or lack of opportunities for advancement which push people out of the region in search of a livelihood or better opportunities. The push factors are, thus, the factors which more or less compel people to leave the place. Pull factors refer to the factors which encourage migration to the areas such as employment and other economic opportunities, facilities, amenities, etc. Opportunities for better employment, higher wages, facilities and amenities and glamour of city life which lure migrants are termed as 'city lights'.

Pointing out towards a trend of rural migrants returning back to villages because of increasing unemployment and a number of other difficulties faced due to various types of factors including riots. Ashish Bose (1978) has highlighted a new phenomenon of push back. According to him, there is a "push back" factor in urban areas. In India, for example, the urban labour force is sizeable, the urban unemployment rates are high and there also exists pools of underemployed persons. All these factors act in combination as deterrent to the fresh flow of migration from rural to urban areas..... rapid population growth becomes a factor in slowing down the rate of migration from rural to urban areas.

Thomas (1954) has pointed out that economic factors play a more dominant role in migration. Gulliver (1955) has expressed the opinion that economic necessity is almost the always real cause of human migration. Banton (1957) has pointed out that it is because of money and freedom that people are pulled towards urban centres. Hamilton and Aurbach (1958) observed that migration is caused by relatively greater economic opportunities in the city than the farm.

Sovani (1966) has made it amply clear that most of the migrants are economically motivated. Economic condition of migrants plays an important role in migration. Rich migrate for better and more comfortable living and

poor move out due to economic hardship. Speare (1972), Kothari (1980), Murad (1980), Singh (1984), Singh (1985), Bannerjee (1986) etc, have also held similar view. Prothero (1966) has expressed the view that economic opportunities in relatively developed areas motivate people to migrate if conditions are unsatisfactory in the area of origin. Richardson (1967) made it clear that migrants tend to move from low wage to high wage areas and from areas of surplus labour to the areas with labour shortage. Rose and Knott (cited in Sinha and Ataullah 1987) have highlighted that search for economic betterment remains the main motive behind migration.

Premi (1972) pointed out that the out-migrating towns have a weak economic base with agriculture and service as the main economic activities of their population. Weiner (1973) observed that people move from the areas of less economic opportunities and retarded social development towards the developed and fast developing areas where migrants can expect greater pecuniary gains, consequently better living. Mitra (1967), Kaur (1971), Gosal and Krishan (1975), Premi (1976), etc., have also similar observations.

Negi (1976) observed that the drift from rural areas was a result of much rural poverty and too many people for prevailing farming system-leading to migration. Dasgupta et al (1975) held the view that motives of migrants

remain to earn more money. They try to save as much money out of their little earnings and remit to parents to pay off their debt, purchase land, build houses and often go in for conspicuous consumption. Safa (1975) has added that, migration is normally viewed as economic phenomenon most studies concur that migrants leave their area of origin primarily because of lack of economic opportunities in hopes of finding better opportunities elsewhere. Grandstaff (1975) found that economic motives underly the decision to migrate.

Rao (1986) observed that, social network (including ties of kin, caste, village, language) is the most effective channel of communication (information system) which favours decision making in migration. Regarding role of cultural factors in migration, Prakash (1962) made an observation that volume of migration is influenced by similarity of language and culture. Rao (1970), Rao and Murthy (1974) have also expressed similar views.

Saxena and Bedi (1966) expressed the view that lack of employment opportunities due to small size of land-holdings, a large number of landless people, seasonality of agriculture, poor cash income of big farmers and rapid increase in population result into the migration of a number of villagers. Sinha (1980) pointed out that factors behind choosing a destination include cost of movement, presence of relatives and friends and desire

for living with them, employment offers, physical attractiveness of the community, physical environment, amenities, population composition, social facilities, familiarity with or knowledge about the place of destination, special assistance, subsidies, information, reputation and lack of alternative destination.

According to the United Nations Population Fund (1993), people are moving from rural areas to cities on an unprecedented scale in search of better life. Major reasons for this include the inability of the agrarian sector to support the high rural population growth, concentration of development in and around big cities, wage differences in the two areas and lack of land tenure in agricultural zones. Despite the poverty evident in many cities in the developing world, most extensive surveys have shown that they are pleased with their move because they prefer poverty in the city to the deprivation and degradation in the countryside.

Desai (1964) points out that urban-urban, migration involves longer distance than rural-rural migration. Chandra Shekhar (1964) highlighted the role of rural-rural migration in urbanization. George (1965) observed that new openings have played an important role in migration from rural areas to urban centres. Valunjker (1966) has expressed the view that migration induces change, and migrants act as agents of social change. Prothero (1966) observed that economic

opportunities in relatively more developed areas provide incentives for migration but migration takes place only if conditions in area of migration are not satisfactory.

Vaidyanathan (1967) focused on factors of migration and pointed out that the net balance of migration tended to be positive for states with relatively high per capita incomes and negative for states with relatively low incomes: and that migration tended to flow towards the areas of greater economic opportunities and away from the areas of lesser opportunities.

Saxena (1977) has stressed the role of economic condition of migrants in their migration. Giridhar (1978) has observed that people tend to distribute themselves from places where jobs are scarce to places where labour is scarce. Dhar (1980) has concluded that besides differences in wages and employment opportunities between the places of origin and destination, a multiplicity of factors influence the rate of migration. Kothari (1980) has examined the phenomenon of selectivity in rural-urban migration along with other issues related to migration on the basis of study of four villages of Rajasthan. Oberai and Singh (1980), on the basis of a field survey of outmigrants, in-migrants and return migrants in Ludhiana district, have pointed out that out-migration from the rural areas is dominated by the poorest and the richest there is a link between the migration and economic factors; rate of

out-migration from rural areas is higher than the combined rate of migration and return migration: rural areas of the region are getting depleted of their most resourceful elements though there is a compensatory inflow into the rural areas of remittances which supplement capital formation and investment in productive activities.

Mehta (1982) has conducted a study of behavioural aspects of rural-urban migration in Ahmedabad region with a view to identifying the factors responsible for migration behavior and pinpointing the factors which distinguish migrants from non-migrants and concluded that an individual's migration decision is an expression of 'rational' behaviour under the available set of information and constraints, and also that it is necessary to consider facilitation of such decision through positive policy formulation.

Ahmadi Afshar (1984) has examined the micro and macro level economic consequences of rural-urban migration in India. The study indicates that rural male workers could expect to improve their economic situation by moving to Bombay, and the sooner they left, the larger could be the present value of their monetary rewards. Among the macro-level consequences, impact on urban labour productivity, traffic congestion, wage and employment conditions in urban labour market have been highlighted. Hussein (1984) has hypothesized that people move from one locality to other

due to income differentials. The hypothesis has not been confirmed but effect of other variables like distance, educational level, friends and relatives, etc, has been found to exist.

Rastogi (1985) conducted a study of migration streams and characteristics of migrants in Lucknow and Kanpur and found that out of all the respondents, a little less than half were immigrants and that higher proportion of the enumerated migrants, males immigrated to the selected cities from rural areas than urban areas. In another study of socio-economic dimensions of rural-urban migration in the cities of Lucknow and Kanpur in Uttar Pradesh, Rastogi (1986) found that the level of immigration was higher in the industrial city as compared to the capital city.

J.P. Singh (1986) has studied the patterns of rural-urban migration in India with special reference to Bihar, West Bengal and Kerala by using the census data of 1961 and 1971 and concluded that individuals are more mobile than families; males are more mobile than females; and migrants keep on moving between village and town in the interest of their family at the place of origin. Using secondary sources, Markova (1986) has analysed rural-urban migration trends in India and observed that migrants tend to be poor farmers and craftsmen rather than the most economically depressed population and that the major cities are the primary destinations of the migrants.

Yadav (1987) using field data has studied the determinants of rural-urban migration in India and found that rural-outmigration is most affected by the number of previous migrants from the same village, distance from the village to nearest large city or town and main road, sex ratio of the village and educational status of its inhabitants. Yadav (1989) has explored the impact of communication to the city on economy of villages, situated in its periphery by collecting field data from twenty four villages in Varanasi district and arrived at the conclusion that the flow of remittances from cities to villages has improved not only the economic conditions of mover households but the overall development of rural areas.

Mehta (1990) conducted a study of socio-economic aspects of migration in Kanpur city by comparing migrants with non-migrants and found that migrants have greater job mobility as compared to non-migrants, and that economic condition of migrant households is more sound as compared to non-migrants. In another study of socio-economic aspects of migration in Lucknow city conducted by comparing migrants and non-migrants, Mehta (1990) came to the conclusion that the educational status, income and expenditure of migrants are higher as compared to those of non-migrants and also that overall growth of population has been as a result of natural growth of population rather than the influx of migrants.

Singh (1991) has studied the causes and consequences of migration by using both rural and urban data relating to five villages of Patiala district and Patiala city itself and concluded that migration has a positive and significant influence on modernization of agriculture and a high degree of mobility is an essential concomitant of development. Vishwanath (1991) has studied an individual model of rural migration emphasizing the effects of information flow and urban wage dispersion and showed that migration can occur even when the mean urban wage is no larger than the rural income flow.

As far as mobility from the tribal areas is concerned, the neoclassical approach of viewing migration as an option of 'profit maximization' does not hold true. The attraction for 'better opportunities' or the so called 'bright city lights' (Findley, 1977) may be valid only exceptionally. The supply of migrant labour develops in response to the 'push of needs' and not from a romantic desire to wander. The decision of the tribal to migrate is thus a 'risk minimization' (Stark, 1981) or 'household survival' strategy (Simons, 1983). The micro-level studies undertaken in the tribal areas of India, viz., Breman (1985), Prasad (1988), Shrivastava (1981) and Mehta (1986) also conclude that the migration from these areas is not for better jobs but is due to the fact that survival in these areas without off-farm earning is inconceivable.

The consequences of migration have been listed in the related literature under various heads, viz., consequences for migrants and their household, consequences for migrants and their household, consequences for the area of origin and destination, effect on wages, income, employment, technological change, income distribution, fertility, demographic structure, availability of amenities, social psychology, etc. Nevertheless, it is ironical that, in spite of the prevalent view that the consequences of migration for the individual and household are generally favorable, an equally prevalent view is that the consequences for the society as a whole are negative. The latter view holds more good in areas from where migration results due to the unfavorable economic and social push factors.

Studies conducted on migration in India so far are either completely urban based or completely rural based. A qualitative analysis of the patterns of rural-to-urban migration can be done on the basis of information gathered from the migrants themselves. However, urban based studies are unable to deal with issues at place of origin. Hence these studies may be one-sided. The rural based studies, on the contrary have been concerned with people who do not live in rural areas at the time of study. A study of the native households and village areas of the migrants without a direct reference to the migrants themselves has

undermined the utility of these studies. Hence rural based studies may also be one-sided. These one-sided approaches have given rise to a research gap which is rarely bridged.

Thus, from the review of literature mentioned above on migration admits that most of the studies are based on socio-economic and socio-cultural aspects related to rural-urban migration. The reason for migration is almost always economic and adverse or unsatisfactory economic conditions at the place of origin are the main factor that stimulates the movement of people to cities. Though a vast array of papers and books have been produced in different aspects of migration in India, the number of studies relating to the north-eastern region of India is not numerous. Studies on migration in the north-east with reference to small towns especially within the district is not many. Besides even little attention has so far been paid on intra-district and intra-state on rural to urban tribal migration in this region. Therefore, the present study makes an attempt to fill the gap in this area of research.

3

The Study Area

Tripura is a small hilly state situated in the north – eastern part of India. During British rule the whole geographical area of Tripura was known as Hill Tipperah. It covers an area of 10,477 sq. km., and is situated between 22° 56'' and 24° 32'' north latitudes and 91° 10'' and 92° 21'' east longitudes. It is bound by the Cachar district of Assam and the Mizo Hills of Mizoram on the east, Comilla and a part of the Noakhali district of Bangladesh on the west and south, the Chittagong district of Bangladesh and a part of Noakhali on the south-east, and the Sylhet district of Bangladesh on the north-west.

The landmass of Tripura emerged from the sea in the Tertiary period. Topographically, the state is characterized by hill slopes, tillas (hillocks), lungas (land areas between in the tillas), flat lands, rivers and lakes. The terrain is mostly undulating, and more than one-third

of the total area is covered by forests. There are many hill ranges running north to south, almost parallel to each other, dividing the state into broad valleys. The principle hill ranges are Jampui, Sakhan, Longthrai, Atharamura, Baramura, Devatamura and Sardeng. The Jampui is the highest in Tripura, its height being about 1,000 metres above sea level. The principle rivers rise mostly from the hills in the state and run through the valleys. They are fed by innumerable tributaries in their respective catchment areas. The rivers are Longai, Juri, Deo, Manu, Dhalai, Khowai, Haora, Gomati, Mahuri and Feni.

Tripura – A Brief Historical Account

This erstwhile princely state possibly derived its name from one of the kings known as Tripur. However, according to Hunter (1876) the name Tripura was probably given to the land in honour of the temple at Udaipur. It was dedicated either to Tripuradhana, the sun god, or to Tripureswari. This does not seem to be correct, for the temple is believed to have been built around 1501 by Dhanya Manikya who ruled Tripura from 1490 to 1515, whereas the land had this name long before 1501. Instead of the land taking the name of the deity, it was probably the other way round.

According to Singha (1896), Tripura is a corrupt form of the words tui (water) and pra (near). Thus the word means 'the land adjoining water'. It is likely that the

land bears the name Tripura because of its proximity of water, for "It is a fact that in days of yore the boundaries of Tripura extended up to the Bay of Bengal." (Tripura District Gazetteer, 1976). However, scholars opine that Tripura is a Sanskritised form of Tipera, the name of a tribe to which the ruling family belonged (Majumder, 1973).

The early history of Tripura, particularly prior to the 15th century, is shrouded in mists of legend and tradition. Thus the state's history relates to two distinct periods – the traditional period as recorded in Rajmala (chronicles of the Tripura Rajas), and the historical period as recorded in the writing of the historians as well as in Rajmala.

According to Rajmala, the rulers of Tripura were the descendants of Druhya, the third son of Yayati of the Lunar Dynasty. Rajmala gives a long list of rulers since Druhya. Tripur was the 40th descendant of Druhya. Tripur was a patron of the Kirata culture, and became unpopular. He was killed by Lord Shiv. The people who fled the Heremba (Cachar) country returned as votaries of Lord Shiv. He promised them a ruler to be borne by the widow of Tripur. The promised prince, named Trilochan or 'the three-eyed', was born in due course. The legends and traditions claim that he was the contemporary of Yudhishtir. In the Mahabharat Trilochan is mentioned as the ruler of Tripura (Hunter, 1973).

Scholars who believe in the historicity of Rajmala believe that Tripura was a very ancient state, and the ruling house of Tripura was one of the oldest dynasties in India. They said that the name Tripura was mentioned in the Sabha Parva and Bhishma Parva of the Mahabharat. They also stated that Tripura was mentioned in the Allahabad Prasasti of Samudragupta. However, others say that the Tripur mentioned in the Mahabharat cannot be identified with the present state of Tripura. According to them the Tripur of the Mahabharat was situated in Uttar Pradesh.

Singha (1896) gives a different history of the origin of the Tripura dynasty. According to him, one branch of the Shan dynasty of upper Burma set up an independent kingdom in Kamrup. The descendants of this dynasty were driven away by another tribe of the hill area of Kamrup. The eldest son of the ruler of Kamrup set up an independent kingdom in the Naga Hills which later came to be known as Heremba or the Cachar kingdom, with the capital at Dimapur. The youngest son of the ruler of Kamrup migrated to the northern side of Cachar where the ancient kingdom of Tripura was formed.

Several rulers reigned over Tripura. Shamser Gazi, who was once a revenue clerk, also ruled Tripura for some time. However, Krishnamoni, brother of Indra Manikya, recovered his throne after the death of Shamser Gazi. Krishnamoni was recognized as the ruler of Tripura by the

Nawab of Bengal. Krishnamoni, who assumed the title of Krishna Manikya, ruled Tripura from 1760 to 1783. In 1757 the Muslim rule came to an end, and led to the start of the British rule in eastern India. The Nawab of Bengal became a virtual stooge in the hands of the British who took advantage of the quarrel between Krishna Manikya and the Nawab's Faujdar over revenue collection. The British, posing as guardians of the Nawab's interests, took steps to bring Tripura under their rule (Saigal, 1978).

Revolutionary activities and ideas in India in the first half of this century had their impact on Tripura, and the result was the growth of political consciousness. In Tripura the political movement had two aspects. On one hand it gave full support to the national struggle for freedom, while on the other it launched a struggle against the oppressive measures of the princely administration.

The proposed partition of Bengal in 1905 led to the Swadeshi movement and Tripura was affected by it. The Harijan movement took place in Tripura during 1938-39. This movement was against the Agartala Municipality to secure higher wages. In 1942-43 the Riangs, led by Ratanmuni, started a movement against the feudal system. However, these movements were suppressed by the royal force. Besides these movements, the Jamatia revolt in 1863 and the Kuki revolt in 1871 are worth mentioning. Political consciousness in Tripura is far deeper than in any other

rural area in the country. Religious beliefs, cultural heritage and socio economy problems go hand in hand with political party allegiances.

Maharaja Bir Bikram Kishore Manikya (1923-47) was the last ruling prince of Tripura. He succeeded his father Birendra Kishore in 1923 when he was only 14 years old. A versatile person and an able administrator, he was very popular with his people. Bir Bikram passed away a few months before India's Independence on May 17, 1947. But before his death he foresaw that Tripura's fate must be tagged to the rest of India. A formal integration took place on October 19, 1949, and Tripura attained full statehood on February 21, 1972.

Tripura – The Present Scenario

Most of the parts of the State are rural and about 74 percent of the state's population live in rural areas. Upliftment of rural poor as well as improvement in the quality of life of the economically weaker sections of the society has been one of the basic objectives of development planning in the state. Tripura is the second highest in terms of density of population among the North-Eastern States i.e., next to Assam. Over 60 percent of the states' area is classified as forest area leaving about 27 percent for cultivation. The State has many rain-fed, non-perennial rivers and streams flowing into neighbouring Bangladesh. Table 3.1 shows the administrative set-up of the state.

Table – 3.1
Administrative Set-up of Tripura

Districts	Sub-Divisions	Blocks	Panchayats	Revenue Villages	TTAADCVillages	AMC/NP
West Tripura	3	6	70	96	77	2
Shephajala	3	5	103	119	52	2
Khowai	2	6	49	78	58	2
Gomati	3	7	62	134	95	2
South Tripura	3	6	90	138	70	3
Dhalai	4	6	34	146	96	2
Unokati	2	3	51	78	28	2
North Tripura	3	6	52	89	51	1
Tripura	23	45	511	878	527	16

Sources: Economic Review, 2011-2012

The population of Tripura is characterized by social diversity. The provisional population of Tripura for 2011 was 36, 71, 032, out of which 18, 71, 867 males and 17, 99, 165 females. Tripura ranks 18th in terms of density of population at all India level. Among the North-eastern states, Tripura remained the second highest populous state after Assam. The population density of Tripura in 2011 was 350 persons per sq. Km., which means that now 45 more people live in a sq. km. area in the state than they lived a decade ago. The population density for all India in 2011 was 324. Table 3.2 below shows the key demographic issues of the state from 1951 to 2011.

Table 3.2**Tripura's Demography 1951 – 2011**

Year	1951	1971	1981	1991	2001	2011
Population (in lakhs)	6.46	15.56	20.53	27.57	31.99	36.71
Density of Population (per sq. km)	62	148	196	263	305	350
Schedule Tribes (lakhs)	2.37	4.51	5.84	8.53	9.93	NR
Schedule Castes (lakhs)	0.40	1.93	3.10	4.51	5.56	NR

Sources: Census of India, 2011

The census-2011 data reveals that the sex ratio was 961 as against 948 (per 1000 males). This is a positive improvement in sex ratio in the state and it rose from 945 (per 1000 males) in 1991 to 948 (per 1000 males) in 2001 and further to 961 in 2011. Literacy and education are reasonably good indicators of development in a society. The literacy rate of Tripura in 2011 works out to 85.75 percent for the population 7 years and above, which was 73.20 percent in 2001 and 60.44 percent in 1991. The corresponding figures in 2011 for males and females were 92.91 percent and 84.76 percent, respectively. At the state level, gap in male-female ratio in the state was reduced to 8.15 percent in 2011 as against 17.01 percent in 2001 which can be seen from the Table 3.3 below

Table 3.3**Area and Population by Districts of the State**

Districts	Area in sqkm	Total Population	Literacy	Sex ratio (females per 1000 males)	Density (per sq. km)
West Tripura	942.55	917534	91.31	972	973
Shephajjala	1044.78	484233	84.14	952	463
Khowai	1005.67	327391	88.37	961	326
Comati	1522.8	436868	86.19	959	287
South Tripura	1534.2	433737	85.09	956	283
Dhalai	2400	377988	86.82	945	157
Unokati	591.93	277335	87.58	966	469
North Tripura	1444.5	415946	88.77	968	288
Tripura	10486.43	3671032	87.75	961	350

Sources: Economic Review, 2011-2012

The Economy of Tripura is characterized by high rate of poverty, low per capita income, low capital formation, in-adequate infrastructure facilities, geographical isolation and communication bottleneck, inadequate exploitation and use of forest and mineral resources, low progress in industrial field and high un-employment problem.

The economy of Tripura is agrarian. More than 50 percent of its population depends on agriculture for livelihood and contribution of agriculture and allied activities to the Gross State Domestic Product (GSDP) is 23 percent. The land available for cultivation is relatively restricted. Terrain and forest cover are such that only 27 percent of geographical area is cultivable.

The ongoing surge in prices of the food items in the state as well as in the country, has significant

implications for the agricultural sector as well as overall macroeconomic and financial stability. Agriculture growth has remained much lower than the growth rates witnessed in the industrial and service sectors in the state.

The economy of tribal people of the state is built upon agriculture which in tribal areas is mostly characterised by rain-fed cultivation and shifting cultivation. The tribal farmers constitute about 30 percent of the farming community and control 37 percent of the agriculture holdings. The productivity levels are much below the level attained by their counterpart non-tribal farmers. The benchmark survey conducted in 1997 revealed that the Jhumia Tribal families account for approximately 40 percent of total tribal families in the state. Apart from practice of shifting cultivation, the main problem related to agriculture is lack of cultivable land and poor irrigation facilities.

Tribal Social Organisation

Most of the scholars believe that the Tripura royal family originally belonged to the Tipera tribe. The Tipera tribe, like the Cachari and other tribes of eastern India, is Mongolian in origin. The Tipera or Tripuri tribe is classified under the Indo-Mongoloids or Kiratas. Linguistically, the Tiperas are Bodos (Chatterjee, 1974). The language of the Tripuris is known as Kakbarak. It belongs to the Tibeto-Burman group of languages, and its root can be traced to the Sino-Tibetan family of speeches. It strongly resembles other dialects, such as Cachari and Garo (Banerjee, 1966).

In Tripura for historical reasons Bengali has been the most important and dominant language in the state. The erstwhile rulers of the state accepted Bengali as the state language and as the language of administration 500 years ago. It has established itself in every walk of life. About 80 percent of the people use Bengali in their day-to-day activities. The influence of Bengali over the Chakma language is quite prominent, although the two differ in many respects. The people belonging to the broad group Halam claim that they speak Halam. The Magh community speaks the language of Burma. There are some other tribes like the Mundas and Bhils who do not seem to have a dialect of their own, and speak their neighbour's dialect for their daily business.

Barring the Garos and Khasis, all the Tripura communities are patriarchal by authority and patrilineal by descent. The father is the head of the family. Families of the same community living in a village constitute a para or bari, and are very often named after the village chief. Sometimes they are named after the chharas. Most of the communities are strongly united through village organizations, cooperation and fellow feeling among their members, collective worship of gods and goddesses, shifting cultivation in a band, etc.

Love marriages, marriages by elopement with previous understanding and negotiated marriages are prevalent. Jamaikhata (marriage by service) is also in vogue among the tribals. Both bride price and dowry are prevalent. Child marriage is on the wane. The communities

either cremate their dead or bury them. The disposal of bones in water and ancestor worship are practiced by most of the tribal communities.

Most of the tribals have their own tribal customs and beliefs, but in the broader sense of religion it is better to say that the tribal religion in Tripura is a curious mixture of Hinduism and folk religion. There are Buddhist tribes like the Mogs and Chakmas, and Christian ones like the Garos and Kukis. Vishnavism is practiced by the Murasings. Of the many festivals, the one that occupies the pride of place is the worship of Choddo Devota or Chaudda Devata (Fourteen Gods). Next in importance are Ker and Garia Puja, both traditional tribal festivals. Another remarkable tribal festival is Ganga Puja.

The tribals have retained their customary laws relatively well. They generally have two sets of mechanisms to maintain law and order. One is at the village level, while the other is at the inter-village level. At both levels the authority structure is formed by voice vote. The tribals rarely approach the court to resolve disputes. Disputes of any kind are generally resolved on the basis of their age-old beliefs, ideas and ideals.

Tribal Ethnic Mosaic of Tripura

The Schedule Tribe population of the state as per 2001 census was 9, 93, 426, which was 8, 53,345 (30.95 percent) in 1991. Total Schedule Tribe males and females were 5,04,320 and 4, 89, 106, respectively as per census-2001. The census-2001 data reveals that the literacy rate

of the state was 73.20 percent and the similar literacy rate for the tribal population was 56.50 percent which was 40.37 percent in 1991. The Schedule Tribe males literacy rate was 68.00 percent and Schedule Tribe females literacy rate was 44.60 percent in 2001. There are 19-Schedule Tribe communities, and their detailed demographic particulars can be seen from the Table 3.4 below.

Table 3.4
Schedule Tribe Communities of Tripura

Sl.No.	Name of the Tribes	Population (Census Years)			
		1971	1981	1991	2001
i)	Tripuri/Tripura	2,50,545	3,30,872	4,61,531	5,43,848
ii)	Reang	64,722	84,003	1,11,606	1,65,103
iii)	Jamatia	34,192	44,501	60,824	74,949
iv)	Noatia	10,297	7,182	4,158	6,655
v)	Uchai	1,061	1,306	1,637	2,103
vi)	Kuki	7,775	5,501	10,628	11,674
vii)	Halam	19,076	28,969	36,499	47,245
viii)	Lushai	3,672	3,734	4,910	4,777
ix)	Bhutia	3	22	47	29
x)	Lepcha	14	106	111	105
xi)	Khashia	491	457	358	630
xii)	Chakma	28,662	34,797	96,096	64,293
xiii)	Mog	13,273	18,231	31,612	30,385
xiv)	Garos	5,559	7,297	9,360	11,180
xv)	Munda/Kaur	5,347	7,993	11,547	12,416
xvi)	Santhal	2,222	2,726	2,736	2,151
xvii)	Orang	3,428	5,217	6,751	6,223
xviii)	Bhil	169	838	1,754	2,336
xix)	Chamal	0	18	26	226
xx)	Generic Tribals etc.	0	0	0	7,098
xxi)	Total	4,50,508	8,83,770	8,53,345	9,93,426

Source: Census of India, 2001

Different tribes with all their traditions and customs make Tripura a cosmopolitan state. Tipras dominate all other tribes of the state. Laskars and Notias are the other two Tipra groups of tribes. This group belongs to the Bodo race. The Mundas, Oraons, Santhals, Bhils, Lepchas, Bhutias migrated to Tripura in recent past. The Kukis form another group of tribes in the state. Tribal prefers highlands and relatively remote tracts while others live in the plains.

Tripuri

Tripurians form the biggest tribe of the state comprising about 60 percent of the total tribal population. It is estimated that more than one lakh Tripurians live in Chittagong Hill Tracts, Chandpur and Kumilla areas in Bangladesh. They belong to the Bodo group of Indo-Mongloid origin and they are one of the Kakborak linguistic groups.

So far religion is concerned, Hinduism, dominates this tribe though traits of animism are also found. The origin of the cultural explosion among the Tripurians can be traced to the court of the Tripuri Kings, most of whom, being lover of culture, provided utmost patronization. The golden fruit of Bengals literature and culture has also had a great effect on the Royal cultural ambience which crossing the border of the court became the universal culture of the Tripurians.

Reang

After Tripurians, Reangs are the second biggest tribe of Tripura. Some historians and writers have preferred to call them a clan of the Tripurians. Though socio-cultural customs and style of living are totally different from those of the Tripurians. Their Language Kau Bru is distinctively different from Kakborak. It is said that the Reang came from Chittagong Hill Tracts of Bangladesh to Tripura years back. The linguistic similarity between the two has been a result of influence of the Tripurians due to decades of coexistence. Mongloid originated Reangs prime faith is animism. Still they worship several Hindu deities also.

Noatia

Noatias are believed to be a branch of the Tripurians. It is interesting to note that none of the Noatias uses Noatia as their surname. Instead they use Tripuri after their names. It has been observed that those who had been living in Tripura for many generations claim to be original Tripurians and those who had come from East Bengal are passed off as Noatias. Moreover, their socio-cultural rites, rituals and customs are very much identical with those of the Tripuri who also use Debbarma instead of Tripuri after their names. Therefore, it would be misleading to say that Tripurians and Noatias are different communities.

Jamatia

The origin of the Kokborok speaking Jamatias is still shrouded in assumptions and heresays. Holder of Mongloid countenance, they are the third largest tribal group of Tripura. Jamatias are hard working agriculturists and are conscious about cultural values. Different cultural activities like song, dance and acting add diversity to their lives. A staunch Hindu tribe Jamatias also practice their conventional rites and rituals. They are the most organized among all the tribes of Tripura and the highest body of the community is called Hoda.

Uchai

Uchais are a minor tribe of Tripura. Census of 2001 projected Uchai population in Tripura as only 2,103. Real history of the Uchais could not be established. Captain Lewin has termed them as a sub-clan of the Tripuris. A hill area called Duapathar in Chittagong Hill Tracts of Bangladesh is said to be the original homeland of the Uchais. They are also of the Mongloid origin and look like other tribal people of Tripura. They are simple in their dressing, manner and food habits which include various vegetables, fish and meat of different domestic and wild animals. They love to drink home-made wine and love to smoke. The main source of livelihood of the community is Jhum cultivation.

Chakma

The Chakmas came to Tripura years back, though the exact time can not be found out. Still, major portion of Chakma population is living in Bangladesh. The history of Chakmas is as varied as the opinions of different authorities and the original place from where they came to settle in Bangladesh in the Chittagong Hill Tracts or in Tripura could not be established. Some have attributed Arakan as their original home and some have referred to Bhagalpur present Bihar state. Presently they are scattered over, Bangladesh, Tripura, Mizoram and Arunachal Pradesh. They have moved from one place to another. But they maintained their own customs and rituals. Historian Hutchisom has included the Chakma in the Arayan stock of people. Therefore, their language is also different from the language of other tribes of Tripura. Generally they are Buddhists. Still some traits of Hinduism can be traced in their socio religious practices. Some of them have been worshippers of Shiva and Kali. Moreover, they perform sacrifice to entertain the goddess of water and other spirits. All socio religious festivals are celebrated with pomp and enthusiasm.

Mog

In Tripura Mogs are scattered over South and Dhalai District. Like other tribes their earlier abode was not Tripura. But it also can not be established for sure that which place

was the original home of Mogs. Some authors have claimed that the Mogs are off-springs of Arakaness, Burmese and Chinese stock. That may be the reason that they are mixed tribe. It has also been assumed that the word Mog has come from Magadh in Bihar state. They embraced the word when they shifted from Magadh to Arakan. The Mogs of Tripura speak the language of Arakan. The Mogs are followers of Buddhism. However, their concept is different from the Tibetans cult. The Mogs are also ridden with certain belief. They believe superstition. They assume illness of anybody as an effect of evil spirit. To pacify these spirits they offer different food items.

Munda

The Munda tribes have originated from Koal living in Bindhya Parvat. Most Mundas are now found in Bihar. They have many similarities with Santhals. Despite being agriculturists they have good hands in hunting. Cultural life of Mundas resembles that of Santhals. Munda boys and girls perform song and dance in the villages. Three festivals they celebrate every year are Jadur, Lasur and Gena. They choose these occasions to perform dance and also perform Jhumur dance.

Garos

Garos are one of the tribes who came to live in Tripura at a later time. Their population in Tripura was

14180 after 2001 census. Bigger chunk of Garos are found in Garo Hills area of Meghalaya. According to their mythology, the Garos came from Tibbet to settle down in Garo Hills. But there is no historical document, which can establish any link between the Garos and the Tibetans. Some ethnologists have opined that the language of the Garos is one of the Tibbetan-Burmese linguistic groups. On the other hand, some ethnologists have preferred to relate them with the Khasis. Over the time they embraced many socio-religious customs of Tripura tribes making them different from Garos of Meghalaya.

Lushai

Lushais are a sub-tribe of Mizo tribe. Other sub-tribes are known as Rahlte and hamar. These sub-tribes are further divided into several groups. As such 'Rukhm Sail and Hownar are included in the Lusai sub-tribe. All those who lived in then Lushai Hill (present Mizo Hill) have been identified as Mizo. Those people got scattered later in different states. In Tripura they have been recognized as a separate tribal community. The Lushais of Tripura live in Jampui Hills.

Kukis

Kukis are known by different names depending on the place where they live at. They do not call themselves Kuki but Hrem. In Tripura they are also known as Darlong

Kuki, Halam Kuki. Their history has continued to be a controversial one as no other tribe of community other than the Kukis has been divided into many sub-groups. The early home of Kukis has also been identified as Mizoram. According to a Kuki social belief, their original home land was Smlung the bank of Mekang River in China. At present major portion of the Kukis live in Tripura. In Tripura they have acquired separate identity as a community. Though ethnologically they come under Mongloid stock their language is of Tibbetan Burmese section.

Halam

Though the Halams have been given the status of an independent community they are reported to have hailed from the Kukis. Scholars have given different opinions on the original home land of the Halams. It is also said that the Kukis lived in Tripura even before the Tripuris came to conquer this land. And those Kukis who had submitted to the Tripuris came to be known as Halam. Originally the Halams were divided into 12 sub-groups but in course of time they have further split into smaller sections and as many as 16 clans are found to be making the whole Halam community at presents.

Chamal

It is a sub tribe of Kuki community, hailing primarily from Mizoram. People of Chamal community also wander

from one place to another in search of Jhum land. Though they are found mainly in Dharmanagar, Kailashahar, Amarpur and Udaipur sub-divisions, the community constitutes of only a few numbers of families.

Khasi

It is a major tribe in Meghalaya. Numbering only a few hundred in Tripura, Khasia community, mainly inhabiting at Datuchhera of Kailashahar Sub-division, barely has any festive occasion. The people of this tribe are mainly engaged in plantations of betel leaf or pan.

Bhutia

Bhutias are mongoloid in origin. They came in search of occupation, i.e., sale of woolen garments and temporarily resided in the North Eastern Region. In Tripura they form a very minority group. Due to negligible population of the community no particular cultural activities of the tribe has been developed here.

Lepcha

This tribe is also of mongoloid origin. They form a very minor group in Tripura. As a result barely any cultural activity is practiced by them here. However, as they are Buddhists, they have definite style of living. Their own customs, rites and rituals, performance in a very calm and quiet manner.

Santhal

Santhals have their own social customs which are based on Sardar system. Apart from agriculture they are also engaged in hunting and fish cultivation. Basically, a clan of Austric family they show keen interest in art and culture. Agriculture comes as the theme of socio-religious life. Their cultural ceremony begins with the Baha festival or Basant Utsav. The young women of Santhal community keeping each others hand on the waist, go on dancing according to a slow rhythm of song at the courtyard. Men, with flute, tom-tom and trumpet also take part in the song. Due to isolation from the native place, the Santhals living in Tripura, have lost many of their characteristics. Moreover, financial hardship has also forced them to cut down the number of festivals and occasions of cultural activities. They are seen to perform Da-Bapla dance on marriage and dance on Sarhai festival based on worship of land.

Bhil

Though some Bhils are found working in tea gardens in Tripura. After agriculture, the Bhils depend on fish cultivation for earning their livelihood. Being scanty in number in Tripura, the Bhils have very limited cultural activities.

Orang

Orang belongs to Austic family. Very few number of Orangs are found working in tea gardens around Agartala, Khowai, Kamalpur, Dharmanagar and Kailashahar. Agriculture is their main source of livelihood. Hunting, pisciculture and fruit collection etc also supplements it. Financial hardship hardly allows them to celebrate different festivals. The main festival is known as Karam. Another occasion they love to celebrate is the day of fullmoon in the month of Fulguna. On this occasion they performed Fagua dance. After playing holi in the moon light, the boys and girls together perform Fagua. All the dances have male and female participants, which are accompanied by drum and Kartal to keep the rhythm.

The City of Agartala and its Urban History

Agartala, the capital of Tripura, has emerged as an urban center of the state mainly by concentrating the administrative functions of its own nature. Being the capital town, Agartala was the only urban center of the state till 1961 though it was the capital of the state since 1838 and also governed by the kings of Manikya dynasty. During Manikya dynasty the capital was the only centre of administrative functions of the state. But, it was not even a town especially in terms of population as well as modern civic facilities at that time.

Being the capital of the state, Agartala sees the development of different fields of its own jurisdiction for a long period of about quarter less than two centuries. In fact, the population of Agartala grew to 1,00,264 in 1971 and thus, in terms of population, Agartala attained the status of class I town with an institution of centurion municipality. Also astonishing that though the capital remained under the jurisdiction of an old municipality the capital did not show any such development on which basis the capital can be proud now.

It is said that modernization in the sphere of administration started in the state during the reign of Birchandra Manikya, one of the enlightened king of the state. The establishment of Municipality in Agartala was also the results of liberal thinking and enthusiastic endeavour of the said king though his attempt was not free from the claw as well as unwanted influence of the British rule. Appointment of the first political agent of Hill Tripura, A.W.B. Power as the Chairman of the newly instituted Municipality in Agartala in 1872, was an institutional instance/progress for that period of development in administration in Agartala.

In the process of development the city has passed a long period, at least a hundred year, through main two phases of administration – monarchical and democratic

system of governance. The city's experience for development in administration and its journey towards modernization thus have almost equally distributed the time span of twentieth century. Up to 1949 the administrative functions of the state and the capital as well were in purview of monarchical system and the period after that started to mingle itself into the democratic form of government.

The growth of the city shows a general picture up to the middle of the last decade of twentieth century. But it has made a fillip during the second half of the said decade and thus the administrative functions of the city gradually expanded. In order to make its statement on the growth of urban population, the census 1971 had recognized Agartala as one of the class I urban areas of the country. This inclusion however confirm that the recognition conferred Agartala as class I town has taken a period of more than hundred years even if it was the capital of the state with a municipal wings since 1871. Initially the capital town developed on the north bank of river Howrah. But within a few decades of its expansion it had flourished in another direction; stretching on the southern bank of river Howrah witnessing a bulk of increase in population.

In 1874 the population of Agartala was just 875. Most of the populace was of the relative of the kings of the state. Some of them were directly attached to the royal administration being employees of the then kings. Some

others were businessmen and some shopkeepers of the capital town. At that time the civic condition of the town was not such as even it is found in a modern villages now. During the last century, Agartala has witnessed a gradual increase in population. Population of Agartala increased from 6415 to 42595 persons registering a growth of over 563 percent over the period of 50 years, i.e., from 1901 to 1951. Further the growth of population for the next fifty years however, indicates an increase of over 346 percent by registering 1,89,998 as population of the city in 2001. The percentage of decadal growth of population for Agartala was 6.48 for the first decade of twentieth century whereas it was 20.74 percent for the last decade of the last century. Besides, it is also important to mention here that when the city has entered in the 21st century with a decadal variation of 20.74 percent, it has also absorbed about 35 percent of total urban population of the state.

In terms of decadal variation there was a great leap in the forties of the twentieth century. The population of the city grew by more than 140 percent during that period of time which is in fact unparallel in decadal variation of population in the city. According to some scholars, this great leap of population in the city was probably the result of influx of the peoples from East Bengal (now Bangladesh) due to Dacca Communal Riots in 1941 and of the great partition of the country in 1947 respectively. After that

there was another leap in decadal growth during the sixties of the last century. During that time the population of the capital swelled from 54,878 to 1,00,264 accounting for a decadal variation of 82.70 percent. Density of population can also be treated as an indicator of urbanization. As per census 1991, population density of Agartala city was 9,959 which grew to 11,826 in 2001. This however, indicates that the city had possessed surprisingly much higher growth rate than the average growth rate of 4098 persons.

Urbanisation in the city may also be studied from spatial point of view. Till 1951, there was no urban area in the state except Agartala. In fact, by the middle of twentieth century the capital of the state was the only urban area in the state having a population of 42,595 persons. On the other hand, the municipal area unchanged for a long time. Till 1951 it was 2.78 sq.km. But its jurisdiction was increased to 7.20 sq.km. in the years 1961. In 1981, the municipal area further expanded and this went up to 15.80 sq.km. The process of increase of urban limits was very slow in the city. As per census 1931, the area of the capital was just 1.3 sq.km. It was then expanded in 1951 to 2.78 sq.km and within a decade it sprawled to 7.20 sq.km. In 1981 it was further expanded but till 2001 there was no changed. However, the population of the state during this period has been changed unimaginably from 1,32,186 persons in 1981 to 1,98,998 persons in 2001.

Socio-Economic and Cultural Impact of the Migrants

Migration is a complex phenomenon and an enquiry about the motives behind it is the most difficult part of the analysis of the process of migration. Not only that the studies that have been conducted in this field are mostly of specific nature and it is difficult to generalize their findings so as to make the same applicable in different situations. Not only the factors controlling migration vary from area to area but also the significance of the same factor varies from person to person.

With regard to the determinants of population movement distinction has been made between push factors and pull factors. Push factors are those that operate in areas of out-migration and compel the people to move to

other areas. Pull factors are those that operate in areas of in-migration and attract the people to these areas. It is not necessary that in an area only push or pull factors should operate in fact, both push and pull factors operate simultaneously in the same area. It is because of this that it sometimes becomes difficult to differentiate between push and pull factors. It is in this context that a scheme other than the push-pull has to be recommended for a detailed inventory of determinants of migration. All migrations in the modern context are borne out of growing process of industrialization, technological advancement and other changes that are taking place in the social and economic spheres.

There are several factors in an area that hold the people of the area to it or attract more people to it and there are innumerable factors that repel the people from it. Lee (1970) designates the former category of factors as positive factors and the latter category as negative factors. He also suggests that there are always certain indifferent factors in all areas. According to him, each place of origin as well as of destination has its own set of positive, negative and indifferent factors for each potential migrant. Thus, a factor may be positive for a particular person, may be negative for the other and indifferent for still another. It is this complexity of the factors that makes most of the generalizations about determinants of migration vague.

The researches done in recent years in this field of migration further strengthen the realization that process of migration is a complex phenomenon and the factors associated with it are not easy to trace. The contemporary population geographers and those of the coming generations shall have to face this challenge and shall have to evolve precise techniques to identify the various factors governing population movements. However, the determinants of migration may be classified into three broad categories that is economic, social and demographic determinants.

Economic Determinants

Economic motives constitute the most vital determinants of population movement. Included among the various economic determinants which govern the magnitude and direction are the general economic conditions of the area, the availability of good agricultural land, size of landholdings, the rate of growth of employment opportunities, etc. The depressed economic conditions in an area generate tendencies of outmigration, whereas the conditions reflecting the economic prosperity offer greater employment potential and attract in-migrants. Within this general framework, the industrial pull has proved to be more dynamic than the agricultural push, both in industrial and agricultural countries. The availability of good

agricultural land continues to be most powerful economic factor determining magnitude and direction of population upon their limited agricultural land resource base, thus, generate out-migration whereas those where new agricultural lands are reclaimed receive such migrants.

Countries like India where the processes of agricultural development are in progress have been witnessing such migrations to the newly reclaimed areas or to the areas where extension of irrigation has improved the general conditions of agriculture significantly. Closely associated with this factor is the factor of size of landholdings. Migrations all over the world have been stimulated by the temptation of increasing the size of one's landholding. It has commonly been observed that the regions of dwindling landholdings send out the streams of migrants to areas of developmental activities. Another factor is the availability of employment opportunities. The areas that are experiencing developmental activities are widening their employment potential. This has proved to be a powerful economic factor governing population movement. The development of means of transportation and communication in recent times has also stimulated migratory tendencies. In most cases the expansion of transport network has increased the spatial interaction and has accelerated both migration and commuting.

Social Determinants

Equally significant are the socially rooted determinants of migration. There are certain social customs that generate specific type of migration. For instance, females move from the place of their parents residence to the place of residence of their spouses at the time of marriage. This is a type of migration which owes nothing to the desire of economic gains. It is due to this factor that in India the number of female migrants is considerably high, although Indian population is considered as least mobile (Davis, 1951). Similarly, religious freedom has been another social cause of migration. Other social factors controlling population movement include socioeconomic status, information network, cultural contact, desire for social uplift and government policies. The socio-economic status of the potential migrant has been considered as an important factor in determining the magnitude and direction of migration. There are evidences to prove that in India also the people with low socio-economic status are more mobile because they have no landed property to tie them to their native places.

However, in the contemporary developed world, there is overwhelming evidence that better educated, more skilled and economically better off people have greater propensity to migrate, particularly over long distances. Higher status people have the ability, the training and the

information and thus become more mobile. The labour market for higher status jobs is also territorially more wide. Ladinsky (1965) shows that not all the higher status groups have high rate of spatial mobility.

Closely associated with this factor is the factor of information network. The availability of information through education, cultural contacts, spatial interaction also widens the migration propensity spectrum. The communities that are ruled by ancient traditions, customs and strong communal ties are less mobile than those which are socially more awakened and where people have cultural contact with the other world and possess intense desire for social uplift (United Nations, 1953). The information network and cultural contact widens the horizons for job opportunities.

Similarly, it is also widely recognized that migration potential is functionally related to the migration experience. That is to say that in-migrants to an area are more likely to move further in comparison the long-term residents of the area (Morrison, 1967). Thus, migration generates further migration signifying the role of information network and spatial interaction in stimulating more of migration.

Demographic Determinants

A number of demographic factors also play a determining role in the migration-propensity spectrum. For instance, age has been recognized as one of the important demographic factors controlling the degree of desire to move

among the potential migrants. No wonder, young adults are more migratory than other groups. Similarly, the regional disparities in the rate of natural increase provide the basis for all movements by way of their role in giving a specific pattern to population-resource nexus of an area. It is the rate of growth of population that determines the extent of population pressure in an area. The varying degree of population pressure viz-a-viz resource potential of the area finds expression through migration of population. For instance, in contemporary India, the redistributive tendencies among its population are also an expression of regional disparities in their population-resource relationship. Large-scale out-migration from intensely crowded parts is largely due to a poor population-resource ratio in these areas. It signifies that the relationship between human and physical resources forms the basis of all population movements.

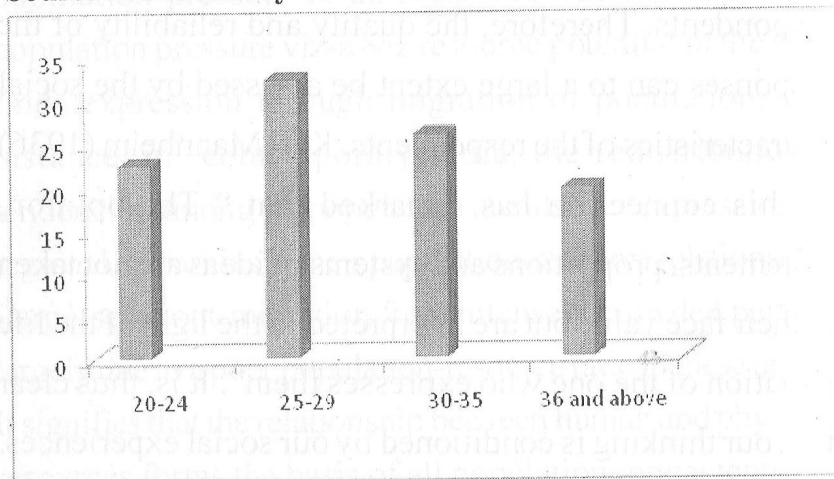
The preceding discussion on the determinants of migration reveals that the factors involved in the process of migration are not easy to trace. The preceding inventory of factors includes only such factors that may operate at macro level. The micro level studies may, however, reveal still wider spectrum of factors operating at local level. All these need to be empirically verified through systematic studies. Therefore, in this study we empirically attempt to understand the socio-economic conditions of the tribal migrant labourers in Agartala.

The social background of the respondents is an important aspect of any social research. It is with the help of the social background that we can better understand the opinion and the view points of the respondents because the view points, the opinions and the attitudes are to a great extent influenced by the social characteristics of the respondents. Therefore, the quality and reliability of the responses can to a large extent be assessed by the social characteristics of the respondents. Karl Mannheim (1936) in this connection has remarked that "The opinion, statements, proportions and systems of ideas are not taken at their face value but are interpreted in the light of the life situation of the one who expresses them". It is, thus clear that our thinking is conditioned by our social experiences. This view from famous sociologist amply shows the rationale for studying the social background of the respondents in an investigation.

The form of human life is determined by the environment where he lives. In relation to the environment, age has played a very vital role for development of personality. An individual acquires experiences through the ages. The distribution of the respondents as per age group are shown in Table- 4.1 below and (Fig-4.1)

Table- 4.1**Age Group of the Respondents**

Age Group	Frequency	Percentage
20 – 24	32	22.37
25 – 29	46	32.16
30 - 35	37	25.87
36 and above	28	19.58
Total	143	99.98

Source : Field Survey**Fig – 4.1 Age Group of the Respondents**

Out of the total 143 respondents, the majority of the respondents 46, that is 32.16 percent fall in the age group between 25 – 29, 37 respondents, that is 25.87 percent fall in the age group 30-35. Whereas 32 respondents, that is 22.37 percent fall in the age group 20 – 24 which is followed by 28 respondents, that is 19.58 percent fall in the age group 36 and above. Therefore, on the basis of the data it can be seen that majority of the tribal migrant labourers come from the age group between 25-29.

Regarding the sex composition of the respondents, it is reported that all the respondents were male. About the marital status of the respondents, out of the total 143, 83 respondents, that is 58.04 percent were married and 60 respondents that is 41.95 percent were unmarried, which can be seen from Table 4.2 below.

Table – 4.2**Marital Status of the Respondents**

Marital Status	Frequency	Percentage
Married	83	58.04
Unmarried	60	41.95
Total	143	99.99

Source : Field Survey

We are living in such an era where we no longer want to believe in any supernatural power. But it cannot be said that the present era has completely, avoided the nature of belief in religion. The significant characteristics of the present day life is that on the one hand people denounced the religion and on the other hand man surrender himself to the highest super natural power.

Table – 4.3**Religious Affiliation of the Respondents**

Responses	Frequency	Percentage
Hindu	94	65.73
Christian	45	31.46
Buddhist	04	2.79
Total	143	99.98

Source : Field Survey

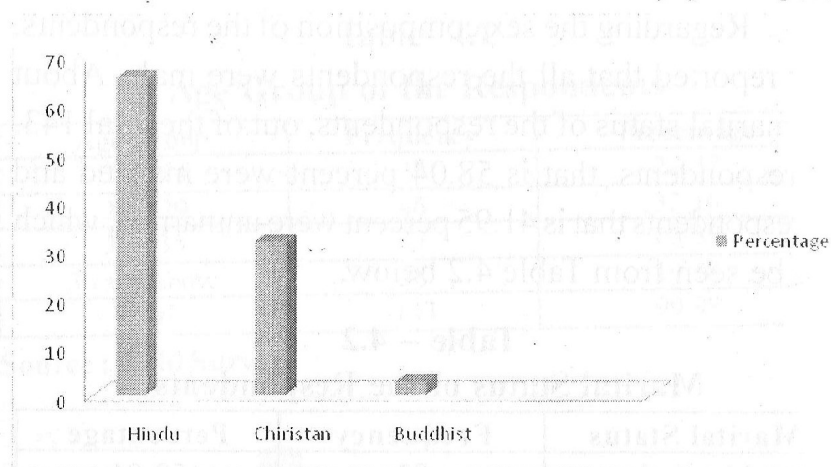


Fig- 4.2: Religious Affiliation of the Respondents

Regarding the religious background of the respondents, as the data in the Table 4.3 clearly shows that majority of the tribal labourers were Hindus that is, 65.73 percent which is followed by Christian 31.46 percent. And only 2.79 percent of the respondents constituted Buddhist. (Fig – 4.2)

Table – 4.4

Ethnic Background of the Respondents

Responses	Frequency	Percentage
Tripuri	60	41.95
Reang	27	18.88
Jamatia	30	20.97
Chakma	08	5.59
Mog	18	12.58
Total	143	99.97

Source : Field Survey

The ethnic background of the respondents is clear from Table 4.4. A considerable number of them were Tripuris (41.95 percent). Next to them were the Jamatias (20.97 percent). This is followed by Reang (18.88 percent) and Mog (12.58 percent). And a small segment of the percentage that is 5.59 constituted Chakmas. This can be seen from (Fig-4.3) below.

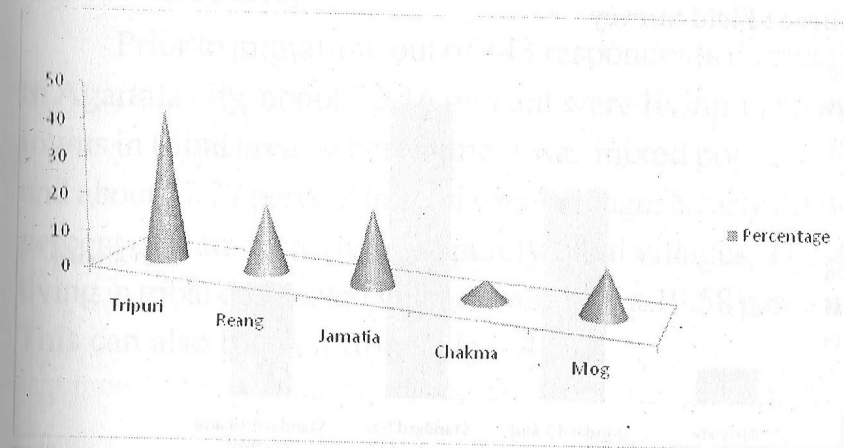


Fig-4.3: Ethnic Background of the Respondents

Regarding the respondents level of education it is evident from the Table 4.5 that 44.75 percent of the respondents have reported their level of studies above 5th standard but less than 10th standard. Percentages of labourers, who had attended school and dropped school by reaching to 5th standard are 32.16. Respondents who have studied till 10th standard and further accounts for 17.48 percent. And a small section of labourers, that is 5.59 percent were illiterate. This has been graphically presented in (Fig – 4.4).

Table – 4.5

Educational Level of the Respondents

Responses	Frequency	Percentage
Illiterate	08	5.59
Standard 5 and below	46	32.16
Standard 5 to standard 10	64	44.75
Standard 10 and Further	25	17.48
Total	143	99.98

Source : Field Survey

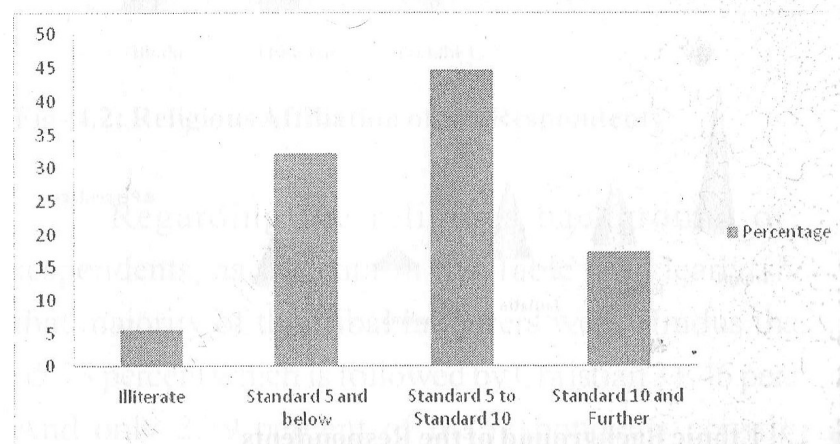


Fig- 4.4 Educational Level of the Respondents

All the tribals are basically the residents of villages within the forests or nearby the forests. Gradually, they shifted to plain areas near and around the forests. They are found in large numbers in tribal villages, tribal dominated villages, semi-tribal villages and small towns having mixed population. With a view to know the background of the tribal migrant labourers in Agartala city, the information about their original place of residence was collected. The data presented in the Table 4.6 reflects the nature of native place of the migrated tribal labourers.

Table – 4.6

Nature of Native Place of the Respondents

Responses	Frequency	Percentage
Purely Tribal Village	30	20.97
Tribal Dominated Village	28	19.58
Semi Tribal Village	39	27.27
Small Town (Mixed Population)	46	32.16
Total	143	99.98

Source : Field Survey

Prior to migration, out of 143 respondents migrated to Agartala city, about 32.16 percent were living in small towns in tribal areas wherein there was mixed population and about 27.27 percent in semi tribal village. Nearly 20.97 percent of them were living in purely tribal villages. Those living in tribal dominated villages were about 19.58 percent. This can also be seen from (Fig – 4.5).

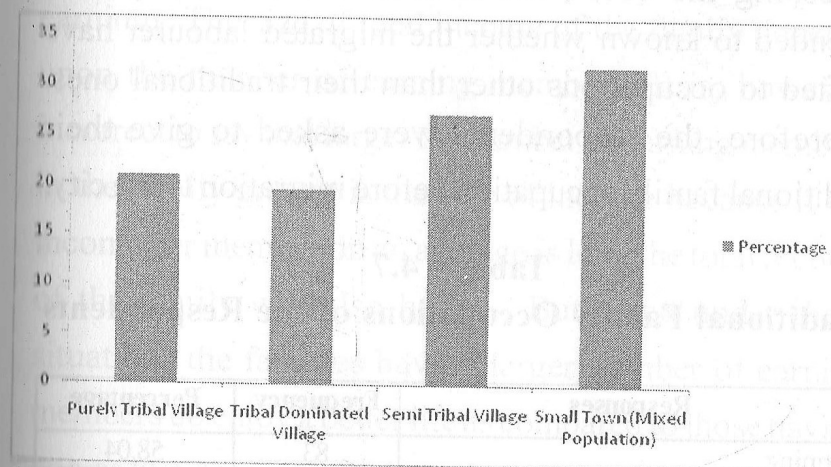


Fig – 4.5: Nature of Native Place of the Respondents

The types and size of family explain the social, economic and political prospects of any society. The earlier family structure of tribal communities was mostly

economy oriented. Tribal communities lived and moved in groups. Agricultural tribal communities preferred large families to meet the labour force required. Thus, we were interested to know from our respondents about their types of family they come from. To this, the responses received was that 88.81 percent of the respondents comes from joint family, where as only 11.18 percent have reported that they come from nuclear family.

One of the objectives of the present study is to understand the economic conditions of the tribal labourer migrated to this city. In this connection the role of occupations has to be taken into consideration in all perspectives as it constitutes the important criterion in assessing the economic conditions. The study also intended to know whether the migrated labourer have shifted to occupations other than their traditional ones. Therefore, the respondents were asked to give their traditional family occupation before migration to the city.

Table – 4.7

Traditional Family Occupations of the Respondents

Responses	Frequency	Percentage
Farming	83	58.04
Bonded Labour	16	11.18
Collection and Sale of Forest Products	37	25.87
Any Other	07	4.89
Total	143	99.98

Source : Field Survey

The responses of the migrant labourer regarding their traditional family occupations before migration to Agartala city is evident in the Table 4.7. Majority of the respondents that is, 58.04 percent stated that Farming as their main traditional family occupation. Collection and sale of forest products as traditional family occupation was reported by 25.87 percent. This is followed by Bonded Labourers in their hinterland by nearly 11.18 percent of the respondents. And only a small section of the respondents that is 4.89 percent stated for any other responses which include piggery, poultry etc.

The economic status of a family is judged by total earnings. The size of total income of the family depends upon the number of earning members. It is, however, incorrect to say that larger the number of earning members in the family greater is the size of income because if the income per member on an average is less, the total income of the family will also be less. But, even under these situations the families having larger number of earning members do enjoy a better life as compared to those having one or two earning members. Hence, in order to examine the economic background of the migrant labourer the information about earning members in their family were sought.

Table – 4.8**Total Earning Members in the Household of the Respondents**

Responses	Frequency	Percentage
One	34	23.77
Two	73	51.04
Three	28	19.58
More than Three	08	5.59
Total	143	99.98

Source : Field Survey

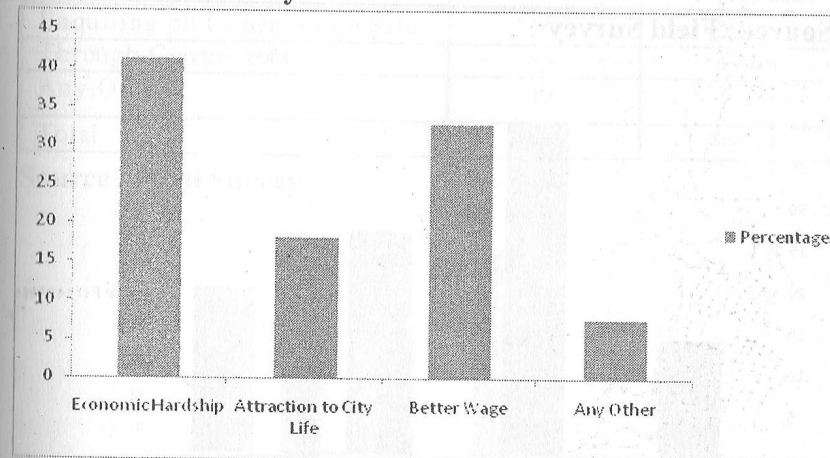
The data presented in the above Table – 4.8 shows that 51.04 percent of the respondents reported that there was only two earning members in their household. 34 respondents that is 23.77 percent revealed for one earning member. And another 19.58 percent and 5.59 percent of the respondents stated that they had three and more than three earning members respectively in their families. It is thus clear that in majority of the families to which the migrant labourers belong there were only, one or two earning members. Prior to migration, practically every able-bodied member in the family was earning some money, though not sufficient.

We were interested to know from the respondents that what was their main reason behind their migration. To this, it is been found that 41.25 percent of the respondents have said that it was economic hardship behind their migration. Another 32.86 percent of the respondents have reported for better wage for their migration. Attraction to city life behind their migration was stated by 18.18 percent

of the respondents. The remaining 7.69 percent of the respondents have stated that the reason behind their migration is for other reasons which can be seen from the Table 4.9 and (Fig 4.6) below.

Table – 4.9**Reasons behind Respondents Migration**

Responses	Frequency	Percentage
Economic Hardship	59	41.25
Attraction to City Life	26	18.18
Better Wage	47	32.86
Any Other	11	7.69
Total	143	99.98

Source : Field Survey**Fig – 4.6 : Reasons behind Respondents Migration.**

Enquiring further from the respondents that when did they come to the city for the first time for work, it can be seen from the Table 4.10 below the responses received against this. 39.86 percent of the respondents have said that they have come last two years back, which is followed by last three years back by 26.57 percent of the

respondents. 19.58 percent of the respondents have reported that they came to this city for work last four years back and above. Respondents who come last one year back accounted for 13.98 percent. It can also be seen from (Fig 4.7).

Table – 4.10
Respondents Length of Stay in the City

Responses	Frequency	Percentage
Last One year back	20	13.98
Last Two years back	57	39.86
Last Three years back	38	26.57
Last Four years back and Above	28	19.58
Total	143	99.99

Source : Field Survey

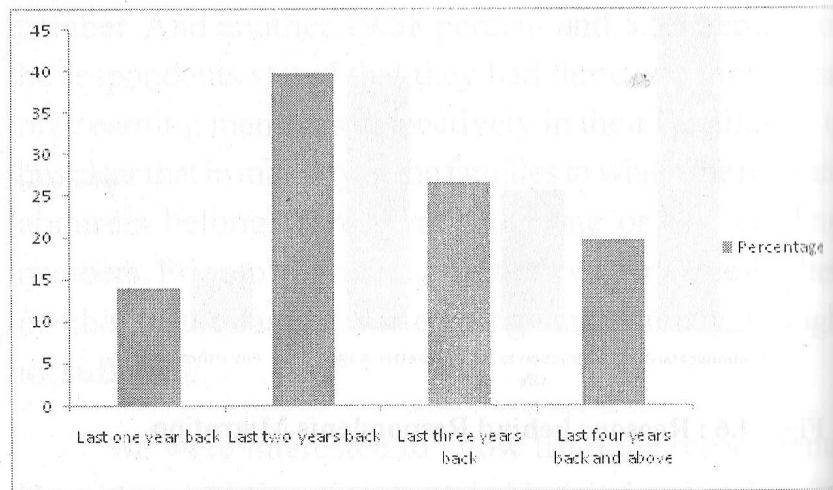


Fig – 4.7: Respondents Length of Stay in the City

It was interesting to know from the respondents about their finding of work in the city. Table 4.11 below is the analysis of the responses about their finding of work. 37.06 percent of the respondents have said that they got the work

through contractors. Enquiring on the construction site accounted for 25.17 percent of the respondents. Another 20.27 percent of the respondents have stated that they got the work through supervisors. Labour market is the other response by 11.18 percent of the respondents. The remaining 6.29 percent of the respondents found the work through any other source like from known people etc. which can also be seen from (Fig 4.8) below.

Table – 4.11
Respondents Source for Finding Work in the City

Responses	Frequency	Percentage
From the Labour Market	16	11.18
Through Supervisors	29	20.27
Enquiring on Construction Site	36	25.17
Through Contractors	53	37.06
Any Other	09	6.29
Total	143	99.97

Source : Field Survey

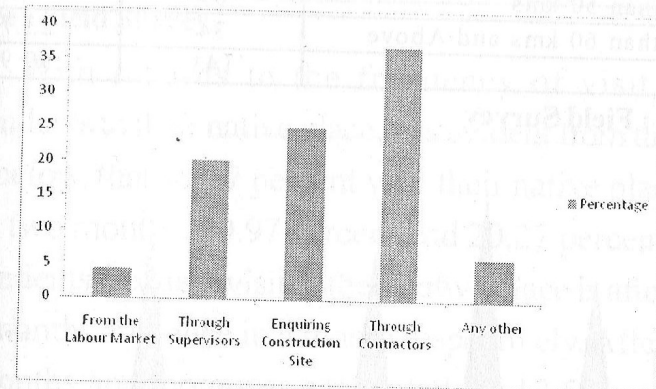


Fig – 4.8: Respondents Source for Finding Work in the City

We were interested to know from the respondents the distance from their native place to this city, where they have migrated. As regard to this question it can be seen

from the Table 4.12 and Fig 4.9 below, that 28.67 percent of the respondents have said that the distance from their native place to the place of work is more than 30 kms. Respondents who have said that it is more than 60 kms and above, accounted for 23.77 percent. 21.67 percent of respondents have stated that it is more than 40 kms. Another segment of 19.58 percent of respondents have reported that it is more than 20 kms. Less number of respondents that is 6.29 percent reported that the distance is more than 50 kms.

Table – 4.12
Distance from the Native Place to the Place of Work of the Respondents

Responses	Frequency	Percentage
More than 20 kms	28	19.58
More than 30 kms	41	28.67
More than 40 kms	31	21.67
More than 50 kms	09	6.29
More than 60 kms and Above	34	23.77
Total	143	99.98

Source : Field Survey

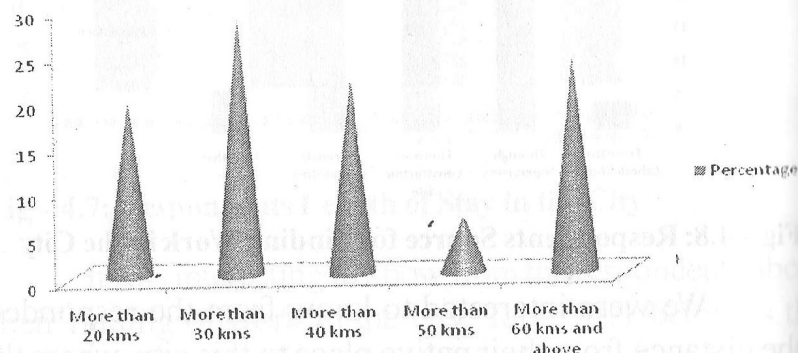


Fig – 4.9: Distance from the Native Place to the Place of Work of the Respondents

An enquiry was made from the respondents about their monthly income. To this, 36.36 percent of the respondents monthly income ranges from Rs. 4000 – Rs. 5000. This is followed by 27.97 percent of respondents whose income ranges from Rs. 5,000 – Rs. 6000. 23.07 percent of the respondents reported that their monthly income range varies from Rs. 3000 – Rs. 4000. And only 12.58 percent of the respondents revealed that their income range is Rs. 6000 and above, which can be seen from the Table 4.13 below.

Table – 4.13
Monthly Income of the Respondents

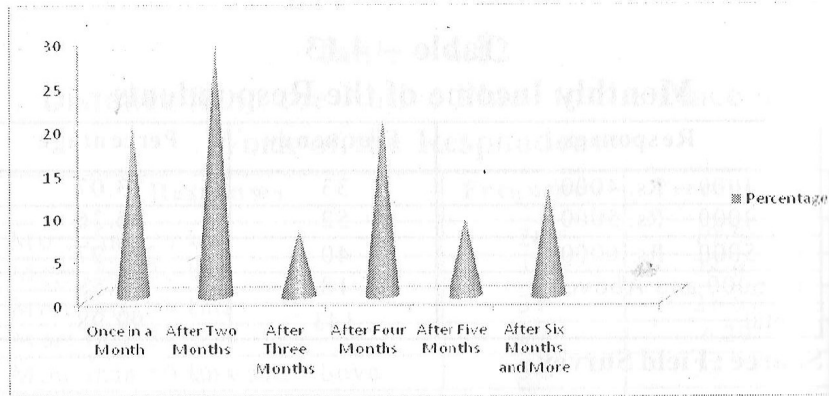
Responses	Frequency	Percentage
Rs. 3000 – Rs. 4000	33	23.07
Rs. 4000 – Rs. 5000	52	36.36
Rs. 5000 – Rs. 6000	40	27.97
Rs. 6000 and Above	18	12.58
Total	143	99.98

Source : Field Survey

With regards to the frequency of visit of the respondents to their native place, it is evident from the Table 4.14 below, that 29.37 percent visit their native place after every two months. 20.97 percent and 20.27 percent of the respondents frequent visit to their native place is after every four months and once in a month respectively. After every six months and more was accounted for 12.58 percent of the respondents. The other responses were less than (10 percent) which accounted for after every five months 9.09 percent and after every three months 7.69 percent of the respondents. It can also be seen from Fig – 4.10.

Table – 4.14**Respondents Frequency of Visit to their Native Place**

Responses	Frequency	Percentage
Once in a Month	29	20.27
After Two Months	42	29.37
After Three Months	11	7.69
After Four Months	30	20.97
After Five Months	13	9.09
After Six Months and More	18	12.58
Total	143	99.97

Source : Field Survey**Fig – 4.10: Respondents Frequency of Visit to their Native Place****Table – 4.15****Respondents Mode of Sending Money at Home**

Responses	Frequency	Percentage
By Himself	47	32.86
Through Friends	18	12.58
Through Known People of the Same Village	42	29.37
Through Relatives	36	25.1
Total	143	99.98

Source : Field Survey

From the above analysis (Table 4.15) it is clear about the mode of sending money to their home by the

respondents. From all the responses, it is evident that 32.86 percent of the respondents generally takes the money by themselves to their homes. 29.37 percent of the respondents reported that they send money through known people of the same village. Respondents who send money through relatives accounted for 25.17 percent. And another 12.58 percent of the respondents have said that the mode of sending money to their home was through their friends.

The life style of any group of people or community is shaped by the surroundings in which they live. The tribals are habituated in different regions and therefore, different tribes have different patterns of life style. The tribals are very rigid in the matter of life style and they gradually do not discard it. When the tribals migrate from their hinterland to plains in general and to city in particular, they are placed in a surrounding where majority of the people have a life style totally different from the one they follow. The tribals are then caught in conflict. On one hand they have their own life style which they have followed generation after generation and on the other there is the local life style totally foreign to them.

In order to adjust with the new environment the tribal gradually shift from their traditional life style to the local life style in the new land. In order to know whether the tribal labourers who migrated to this city have undergone any changes in their traditional lifestyle particularly with regard to food habits, clothing pattern, standard of living, social behaviour and cultural life the data was collected from the respondents covering these aspects of life style.

The data presented in the (Table 4.16) and (Fig 4.11) below revealed that after migration to this city a large number of tribal labourers changed their life-style either willingly or under compulsions of the surroundings. About 41.25 percent of the respondents stated that they discarded their traditional clothing and dressing pattern and adopted the pattern of clothing and dressing of the city people. A significant change in food habits was noticed in about 22.37 percent of the respondents. The next response was the change in the cultural life of the respondents by 14.68 percent, where they have confessed that they had to sacrifice some of their traditional cultural norms to adjust with the changed environment in the city. As far as social behaviour was concerned about 11.88 percent of the respondents have reported that there is a marginal change in their social behaviour to adjust themselves in the new society. And only, 9.79 percent of the respondents have stated that there was a change in their standard at living.

Table- 4.16

Changes in the Life Style of the Respondents after Migration

Responses	Frequency	Percentage
Food Habit	32	22.37
Clothing Pattern	59	41.25
Standard of Living	14	9.79
Social Behaviour	17	11.88
Cultural Life	21	14.68
Total	143	99.97

Source : Field Survey

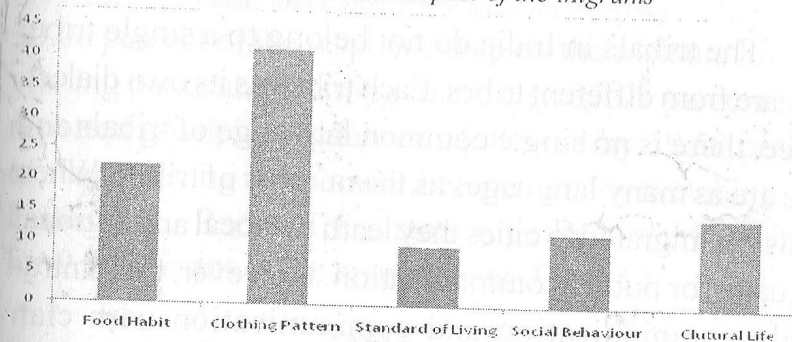


Fig - 4.11: Changes in the Life Style of the Respondents after Migration

Further, we were interested to know from the respondents about the availability of clothes they possess. To this, it can be seen from the Table 4.17 below, that 33.56 percent of the respondents have stated that they possess three sets of clothes. Respondents possessing four sets of clothes accounted for 31.46 percent. 20.27 percent have reported that they have only two sets. Having five sets of clothes and more by the respondents accounted for 14.68 percent. The reason behind this query was to know about sets of clothes the respondents possess in good condition. Regarding the dresses the responses we received from the respondents was mixed that is, latest fashionable dresses, causal dresses and traditional costumes, which fall under the number of sets of clothes.

Table- 4.17

Sets of Clothes in Respondents Possession

Responses	Frequency	Percentage
Two Sets	29	20.27
Three Sets	48	33.56
Four Sets	45	31.46
Five Sets and More	21	14.68
Total	143	99.97

Source : Field Survey

The tribals in India do not belong to a single tribe. They are from different tribes. Each tribe has its own dialect. Hence, there is no single common language of tribals and there are as many languages as the number of tribes. When tribals get migrated to cities they learn the local and regional language for public communication. However, their intra-family communication and communication with clan persons continues in their mother tongue. The tribal labourers migrated to this city covered by the present study were therefore, asked as to whether they were still using their own language in intra-family communication. To this, the responses received was that 100 percent of the respondents said that they use their own language in intra-family communication.

When the tribals come out of their hinterland and entre the non-tribal regions the first problem they encounter is the language spoken by the majority of the people in the new place. However, it is observed that they pick up the working knowledge of the local market language gradually and are able to communicate with the local people. On this backdrop, the respondents covered by the study were asked to state whether they could speak, languages other than their mother tongue. In response to this, 86.71 percent of the respondents have said that they could speak Bengali and 13.28 percent could speak Hindi other than their mother tongue.

With a view to understand the leisure time activities of the respondents we enquired as to how they spent their leisure time. From the Table 4.18 below, it is evident that

30.06 percent of the respondents pass their leisure hour by visiting parks and roaming in the city. 27.97 percent have reported gossiping which was followed by 19.58 percent of them playing cards and 12.58 percent by watching T.V. Listening to Radio/ Transistor/ Tape Recorder accounted for 9.79 percent of the respondents (Fig 4.12).

Table – 4.18
Leisure Hours of the Respondents

Responses	Frequency	Percentage
Playing Cards	28	19.58
Listening to Radio/Transistor/ Tape Recorder	14	9.79
Gossiping	40	27.97
Visiting Parks and Roaming in the City	43	30.06
Watching T.V.	18	12.58
Total	143	99.98

Source : Field Survey

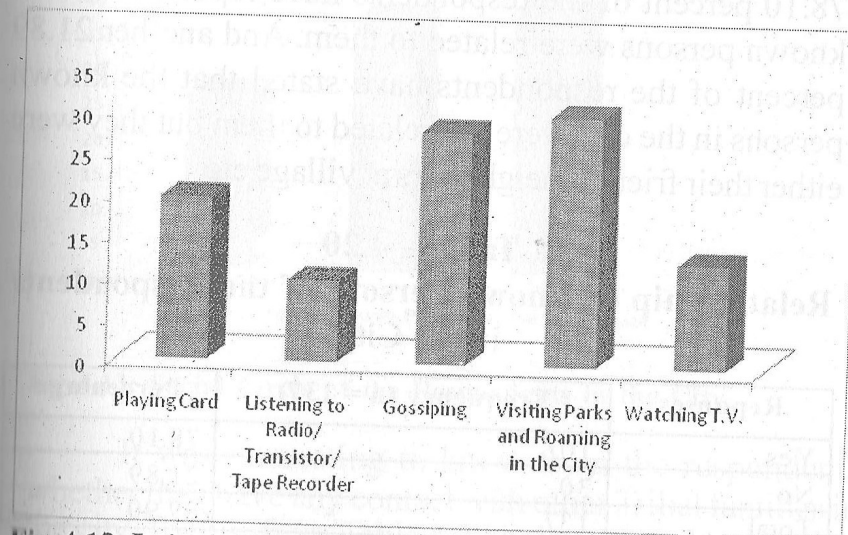


Fig-4.12: Leisure Hour of the Respondents

We were interested to know from the respondents whether they have any known persons in this city. As regard to this question, it can be seen from the Table 4.19, that 95.80 percent of the respondents have known persons in the city and only 4.19 percent of the respondents do not have any known persons in the city.

Table 4.19
Respondents Known Person in the City

Responses	Frequency	Percentage
Yes	137	95.80
No	06	4.19
Total	143	99.99

Source : Field Survey

As (95.80 percent) of the respondents have known persons in the city, we were interested to know from the respondents whether that known person were related to them or not. From Table 4.20 below it can be seen that 78.10 percent of the respondents have reported that the known persons were related to them. And another 21.89 percent of the respondents have stated that the known persons in the city were not related to them but they were either their friends, neighbours at village etc.

Table – 4.20
Relationship of Known Persons of the Respondents in the City

Reponses	Frequency (n = 137)	Percentage
Yes	107	78.10
No	30	21.89
Total	137	99.90

Source : Field Survey

With a view to understanding the interaction of our respondents with people they most often met in this city, 38.46 percent of the respondents met people from the same village. Respondents meeting their own community people accounted for 36.36 percent. The other category of people the respondents met were their friends which accounts for 25.17 percent. Thus, from Table 4.21 and Fig 4.13 one can infer that the tribal migrant labourers meet groups of people in a closed circle.

Table – 4.21
Social Circle of the Respondents in the City

Responses	Frequency	Percentage
Friends	36	25.17
Own Community People	52	36.36
People from the Same Village	55	38.46
Total	143	99.99

Source : Field Survey

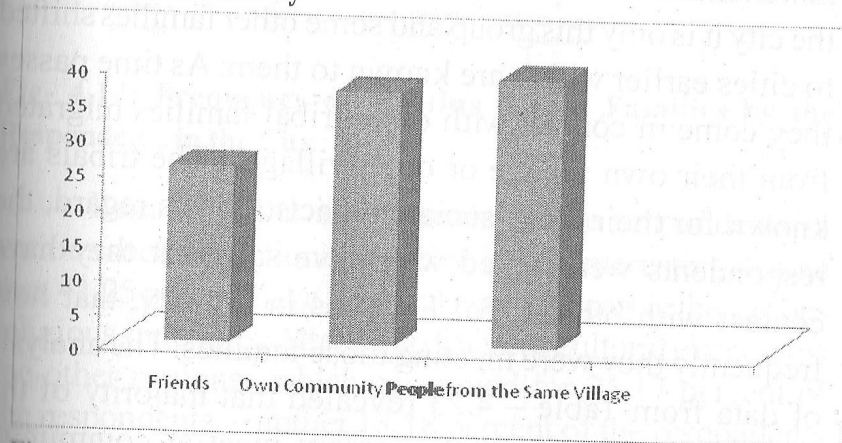


Fig-4.13: Social Circle of the Respondents in the City

It was interesting to know from the respondents whether they have any contact with other Tribal families in the city. To this, from Table 4.22 below it can be seen that 43.35 percent of respondents have said yes they have

contact with other Tribal families in the city. And 56.64 percent of respondents have stated no, they do not have any contact.

Table – 4.22

Respondents Contact with Other Tribal Families in the City

Responses	Frequency	Percentage
Yes	62	43.35
No	81	56.64
Total	143	99.99

Source : Field Survey

Tribals migrate to cities in search of work from different parts of the nearby state. As such they do not belong to a single tribe or community. In majority of the cases it is observed that they move to cities from their hinterlands not individually but in groups. When, they enter the city it is only this group and some other families shifted to cities earlier which are known to them. As time passes they come in contact with other tribal families migrated from their own village or other villages. The tribals are known for their close social contacts. In this regard, the respondents were asked who have said that they have contact with other tribal Families in the city, that how frequently they were meeting those families. The analysis of data from Table – 4.23 revealed that majority of the respondents that is 32.25 percent meet at community functions. Meeting on certain occasions were accounted for 29.03 percent. 24.19 percent of the respondents and 14.51 percent meet once in a month and very often respectively. (Fig 4.14)

Table – 4.23

Frequency of Meeting Tribal Families by the Respondents in the City

Responses	Frequency (n = 62)	Percentage
Once in a Month	15	24.19
Very Often	09	14.51
Occasionally	18	29.03
At Community Functions	20	32.25
Total	62	99.98

Source : Field Survey

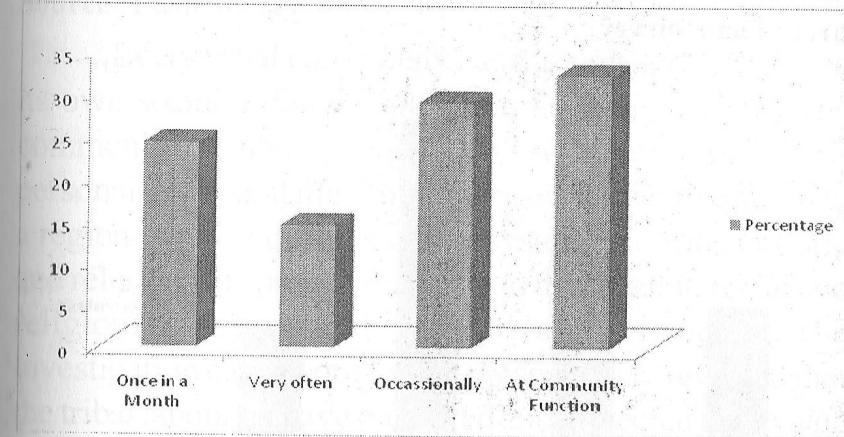


Fig- 4.14: Frequency of Meeting Tribal Families by the Respondents in the City

Regarding the involvement of the respondents in various social function in the city, it was interesting to note that, 41.25 percent have said that they take part in the various religious functions. Attending different cultural events was the other response which accounted for 25.17 percent of the respondents. Another 18.18 percent of the respondents have revealed that they visit different types of Fairs/ Melas from time to time in the city. 15.38 percent of the respondents has opted for their involvement in the category any other besides the above listed responses. This can be seen from the Table-4.24 and (Fig 4.15) below.

Table – 4.24
Respondents Involvement in Various Social Functions in the City

Responses	Frequency	Percentage
Visiting Fairs/Melas	26	18.18
Cultural Events	36	25.17
Taking Part in Various Religious Functions	59	41.25
Any Other	22	15.38
Total	143	99.99

Source : Field Survey

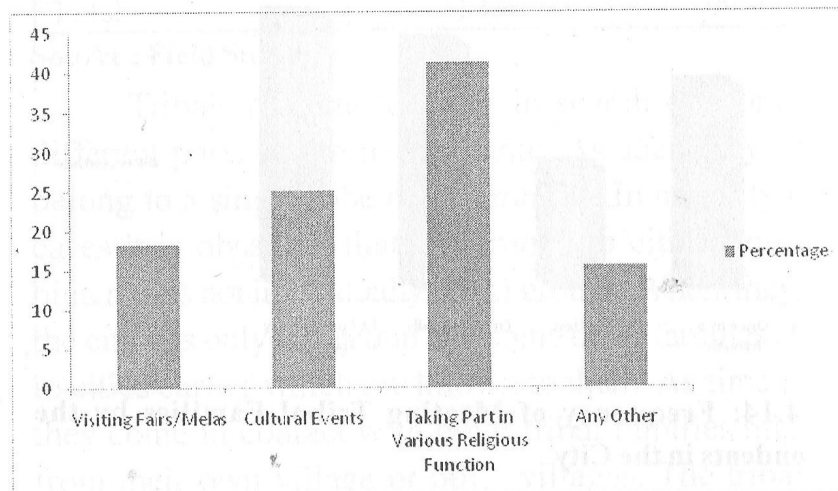


Fig-4.15: Respondents Involvement in Various Social Functions in the City

Political discussion or politics is that subject matter which is a common phenomena of the people in the city. Thus, we enquired from the respondents how frequently did they discuss politics. From the Table 4.25 below, it is evident that majority of the respondents, that is 50.34 percent of them regularly discuss politics. 41.25 percent frequently discuss politics which was followed by 8.39 percent who rarely discuss about politics. Thus, it is clear

that most of the respondents discussed politics, and politics plays an important role in their lives.

Table – 4.25
Discussion of Politics by the Respondents

Responses	Frequency	Percentage
Rarely	12	8.39
Regularly	72	50.34
Frequently	59	41.25
Total	143	99.98

Source : Field Survey

Every tribal community has through ages developed its own social, religious and cultural value systems. The community member is bound to follow these values in their personal and social life. The tribals, even after migration to a region where a different value system of social, cultural and religious life prevails, stick up to the cultural, social and religious norms of their respective tribal society. The investigation carried out for the present study revealed that the tribal labourers have preserved and protected their value systems even after migration. However, they had to make certain adjustments at times as an influence of urban society and culture of the city people.

Table – 4.26
Impact of Migration on Social, Religious and Cultural life of the Respondents

Responses	Frequency	Percentage
Yes, Fully	56	39.16
Yes, to Some Extent	49	34.26
Yes, to a Great Extent	29	20.27
No	09	6.29
Total	143	99.98

Source : Field Survey

From the above Table 4.26 above, it is evident that 39.16 percent of the respondents confirmed that even after migration to city they have preserved their social, religious and cultural norms of the tribal society fully. Whereas about 34.26 percent have reported that they were following such norms to some extent. Respondents who observed the norms of tribal society to a great extent accounted for 20.27 percent. And only 6.29 percent of the respondents did not follow the social, religious and cultural norms of the tribal society. Thus, majority of the tribal migrant labourers follow the values and norms set by their respective tribal society in their social religious and cultural life, which can be seen from (Fig 4.16) also.

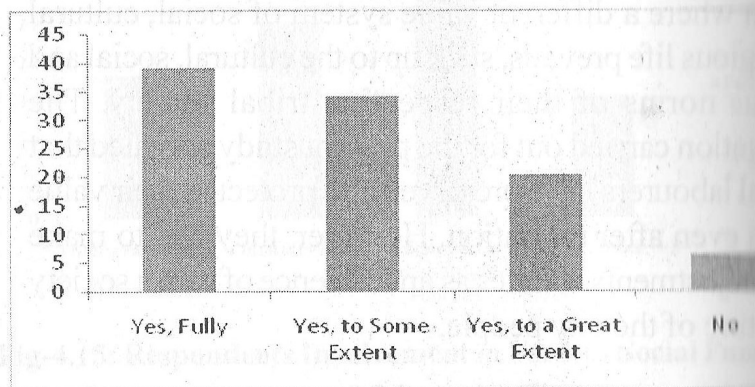


Fig-4.16: Impact of Migration on Social, Religious and Cultural Life of the Respondents

We were also interested to know from the respondents their relationship with other community members in the city. On this query it has been found that 40.55 percent of the respondents are in good relation with other community members. Around 22.37 percent of the respondents reported their relations with other

community members were satisfactory. The percentage of respondents who stated not so good and normal relation with other community members was about 14.68 percent and 13.28 percent respectively. And only 9.09 percent of the respondents admitted for conflicting relations with other community members. This is confirmed by the data exhibited in the Table 4.27 and (Fig 4.17) below.

Table – 4.27
Respondents Relations with Other Community Members

Responses	Frequency	Percentage
Good	58	40.55
Not So Good	21	14.68
Satisfactory	32	22.37
Normal	19	13.28
Conflicting	13	9.09
Total	143	99.97

Source : Field Survey

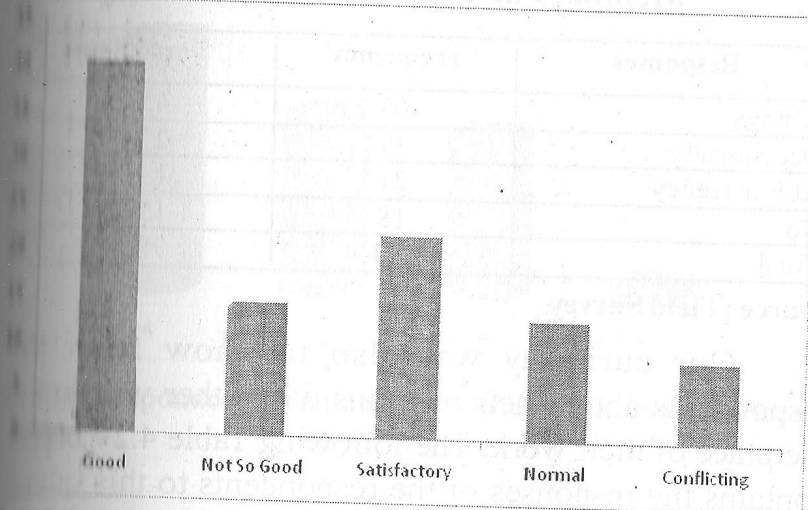


Fig 4.17 : Respondents Relations with Other Community Members

Further we have enquired from the respondents whether they get any help from other community members in times of difficulties. To this enquiry, it has been found that 45.45 percent of the respondents reported that the members of other communities always helped them in times of difficulties and 27.27 percent revealed that they sought such help occasionally. Respondents who stated that other community members stood behind them in times of emergency accounted for 14.68 percent. And about 12.58 percent of the respondents informed that they do not get any such help from other community members in times of difficulties, which can be seen from the Table 4.28 below.

Table 4.28

Respondents Getting Help from Other Community Members in Times of Difficulties

Responses	Frequency	Percentage
Always	65	45.45
Occasionally	39	27.27
At Emergency	21	14.68
No	18	12.58
Total	143	99.98

Source : Field Survey

Our curiosity was also to know from the respondents about their relations with other workers at the place of their work. The following Table 4.29 below contains the responses of the respondents to this query. Thus, it is evident from the data that 40.55 percent of the respondents reported good relations as against 29.37

percent of the respondents who reported for cordial relations. 26.57 percent of the respondents stated that they have maintained peaceful relations and there arose no ground for any dispute though other workers belonged to different community or religion. And only a small section of the respondents, that is 3.49 percent reported conflicting relations with other workers.

Table – 4.29

Respondents Relations with Other Workers at the Place of Work

Responses	Frequency	Percentage
Good	58	40.55
Cordial	42	29.37
Peaceful	38	26.57
Conflicting	05	3.49
Total	143	99.98

Source : Field Survey

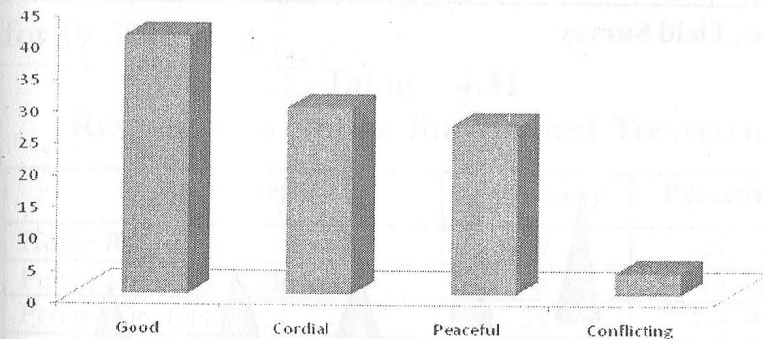


Fig-4.18: Respondents Relations with Other Workers at the Place of Work

An enquiry was made to know from the respondents about the assets they have created after their migration.

The Table 4.30 below reveal the responses of this query. 29.37 percent of the respondents have said Bicycle. Following this was the Television by 25.17 percent. Respondents who have said Furniture accounted for 16.78 percent. The other responses were House Hold Goods and Radio/ Tape Recorder by 13.98 percent and 12.58 percent respectively. And only 2.09 percent of the respondents have said for jewellery which can be seen from (Fig-4.19) also.

Table – 4.30
Assets Created by the Respondents

Responses	Frequency	Percentage
Jewellery	03	2.09
Television	36	25.17
Bicycle	42	29.37
Radio/ Tape Recorder	18	12.58
Furniture	24	16.78
House Hold Goods	20	13.98
Total	143	99.97

Source : Field Survey

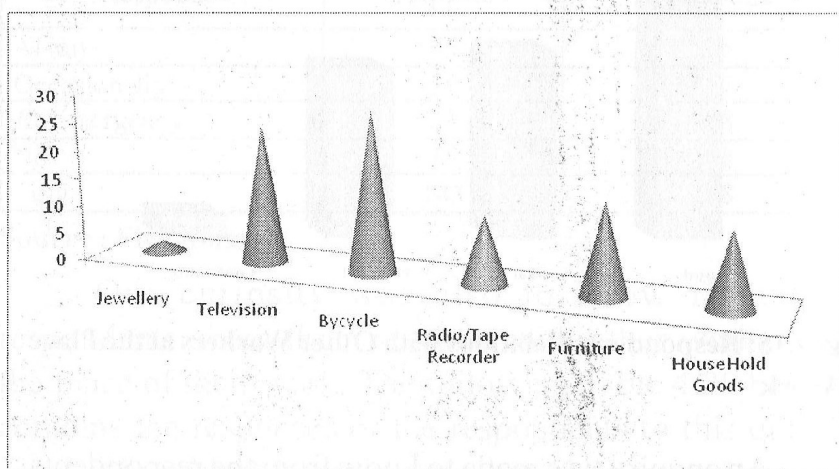


Fig – 4.19: Assets Created by the Respondents

Further it was interesting to know from the respondents that whether they possess mobile phones or not. To this, it was found that 97.90 percent of the respondents have mobile phones and only 2.09 percent of respondents do not have mobile phones. As regards the use of mobile phones, it was interesting to know from some respondents that they use mobile phone not only for talking but use mobile for other services also. Even some respondents, though in very small percentage have internet facilities in their mobile phones.

Attitude towards health and remaining healthy was the next query from the respondents. It was interesting to know about the attitude of the respondents regarding the medical facilities they opted for when they fall sick. Table 4.31 below gives evidence that 53.14 percent of the respondents go to Public Dispensary/Hospitals, whereas 27.27 percent of the respondents takes Home Remedies. And respondents consulting private doctors accounted for 19.58 percent.

Table – 4.31
Respondents Option for Medical Treatment

Responses	Frequency	Percentage
Home Remedies	39	27.27
Public Dispensary/ Hospital	76	53.14
Private Doctors	28	19.58
Total	143	99.99

Source : Field Survey

Our interest was also to find from the respondents that is it ever happened that the contractor hasn't paid their wages regularly. To this the responses received was that 97.90 percent of the respondents have said no or

have no complain regarding the payment. But 2.09 percent of the respondents have stated that at time the payment is not regular and at times they do face some problems.

We were also interested to know from the respondents that in case of injury at the work place does the contractor meet the medical expenses. To this, 83.21 percent of the respondents have said that they are aware of it, whereas 16.78 percent of the respondents stated that they are not aware of it.

Our curiosity was also to know from the respondents about their attitude towards savings. To this the responses received was that 75.52 percent of the respondents have admitted that they have savings in some form or other. And 24.47 percent of the respondents have stated that they do not have any kind of savings.

As regard the consumption pattern of the respondents, it has been found that all the respondents have very high purchasing power. Their food include both traditional and non-traditional food items. 43.35 percent of the respondents claimed that they regularly go for fast food which they are very fond off, whereas 24.47 percent of the respondents do not have any such fascination for fast food. Enquiring regarding the meals of the respondents, it was found that all the respondents under investigation take three times meals a day, that is breakfast, lunch and dinner.

The investigation also investigated the facilities available in the place of staying of the respondents in the

city. To this, it was found that all the respondents have responded that they all have well ventilated room, place to cook and electricity. But 58.74 percent of the respondents have said that they do not have proper bathroom, whereas 41.25 percent of the respondents have even got the bathroom facilities in the place of their staying.

We were also interested to know from the respondents that whether do they face any problems in the city. To this, the (Table 4.32) and (Fig. 4.20) below reveals that 62.23 percent of the respondents have accounted for very low income. 26.57 percent of the respondents have said that at present day the market rate is very high and they find it very difficult to meet their demands. Difficulty in adjustment with changed environment was reported by 6.99 percent of the respondents. The other two responses were harassment and any other which accounted for 2.79 percent and 1.39 percent respectively.

Table – 4.32

Problems Faced by the Respondents in the City

Responses	Frequency	Percentage
Difficulty in Adjustment with Changed Environment	10	6.99
Very Low Income	89	62.23
Harassment	04	2.79
High Market Rates	38	26.57
Any Other	02	1.39
Total	143	99.97

Source : Field Survey

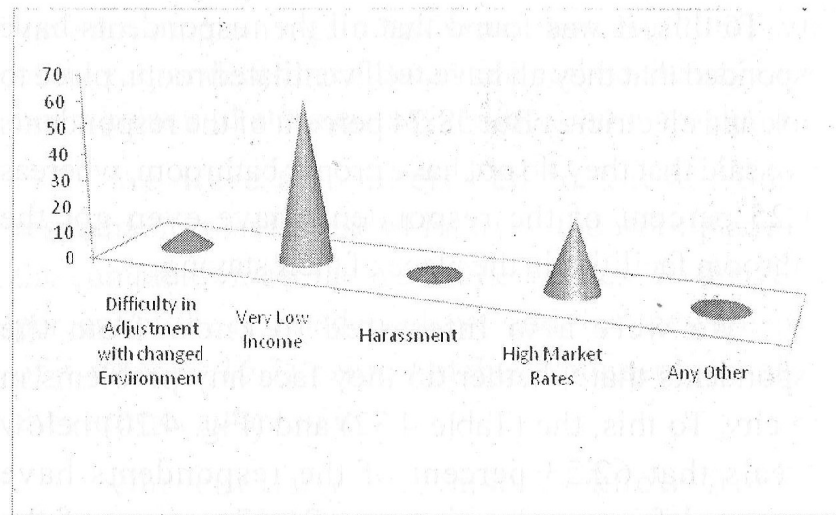


Fig- 4.20: Problems Faced by the Respondents in the City

We felt desirable to enquire from the respondents about their future aspirations and the response received was that 68.53 percent of the respondents have stated that they want to bring their families and get settle down in the city for getting all the benefits the city has. And 31.46 percent of the respondents have no such idea at present to get settle down in the city.

Thus, our findings on the socio economic status of the tribal migrant labourers in the city of Agartala, we can say that they have formed definite attitudes towards the city life. There is also an impact on their cultural aspects and standard of living in the city. Migration of the tribals across the boundaries of their hinterland have a definite impact on the migrants and we have made an attempt to know this impact in term of socio-economic and cultural aspects as perceived by the tribal migrant labourers at Agartala.

5

Conclusion

Every member of a society resides at some point of a location. A change in the location of his residence i.e., his movement from the location, is termed –migration. Migration means the settlement or shifting of an individual or a group of individuals from one place to another more or less permanently. In other words it may be said that migration is the movement of individuals or groups from one place to another when they have the intention of remaining in the new place for quite some period of time. Migration has now become an essential, characteristic feature of modern society as it consists of a variety of movements that can be described in aggregate as an evolutionary and development fostering process operating in time and space to correct rural-urban, inter-urban and inter-regional imbalances. The revolution in transportation and communication technology has made it increasingly

cheap for human beings to move long distances and their movement has become more likely as they have found it easier to get information about alternative locations.

Rural to urban migration has been, quantitatively, by far the most important among all the types of migration. Rural-urban imbalance, which rests upon differences between the agricultural and the non-agricultural labour force, is the chief type of imbalance that migration can do most to correct. This imbalance may be described as a form of migration lag. Rural-urban migration is not only an integral part of economic development but it may also become a major instrument of social change. The urban setting is a fertile ground for the generation of social and economic changes, and these are spread in rural areas by the process of rural-urban migration. Though, rural to urban migration generally keeps persons at an advantageous position by providing them with better opportunities, but owing to economic hardship even the less educated and the illiterate migrants also move towards the urban centres. Thus, the process of migration affects people of all socio-economic categories. Usually the younger age-groups predominate in rural to urban migration.

There are several reasons behind the decision to leave the village for the urban areas. Generally migration reflects an expectation that the individual will be better off at the point of destination rather than at the point of

provenance. In rural areas wages are almost universally low opportunities are limited and the economic framework is arduous. It is expected that a migrant will obtain better paid employment, better living conditions in the city. There is truth in these beliefs but alongside with it the migrants also undergo a painful process of readjustment to the city life.

As migration causes shift of residence, whether permanent or temporary from one area to another for earning livelihood or getting employment, the social, cultural and economic milieu changes with the movement of population. It reflects differences in the distribution and development of resources as currently appraised and tends to equalize the population pressure throughout the inter communicating regions. The movement of population at the sametime brings remarkable changes at both the places of migrants, i.e., the place of origin and the place of destination. The migrants usually carry their culture to the new place and zealously guard it by recreating their old society to maintain their identity. The emergence of the forces of social and regional development acts as a catalytic agent for the growth of science and technology as well as for the process of urbanization and social transformation. Each group of migrants inhabiting the foreign land has got a history of its own. Thus, large scale of human migrations with the regions or among different

social and ecological zones plays an important role in the socio-economic development of the region. The impact of migrants on donor or host society depends partly on the nature of migrants, the people he leaves behind him and the group into which he joins.

Several scholars have attempted to analyse the impact of migrants upon the people living in rural and urban areas as well as the impact of donor or host societies upon the migrants. The influence of migration on the individual and his personality is tremendous. By moving from one place to another, a migrant serves most of the ties that bound him to his old groups and give him status in the society or the association. It should be mentioned here that social status or position does not automatically come for an individual in the groups and classes of the new community. The migrants have to find out their social position or status by social interaction in the urban areas. It has also been observed that the status of migrants in a new community sometimes becomes quite different from the previous one and his adjustment depends upon his inheritance in establishing the person's position within the society involved. The migrant tries to join a place for themselves in new group and establish their social status at which they are to operate in new community.

Cities and towns are centres of large-scale employment in secondary and tertiary activities. As a result, the urban centres provide opportunity to migrants of different cultural regions, racial or ethnic groups, but it becomes very difficult for their social adjustment. People coming from remote rural areas are dominated by their traditional outlook and they take enough time to switch over from traditional ideas to new ideas. Most migrants even try to maintain their social customs and behaviour and socialize among their relatives, friends and fellow villagers. They also try to continue the food habits, dress and language etc., but in the long-run, they adopt urban way of life by divorcing most of the traditional traits and customs.

The rural-urban migration also provides a basis for comprehending the changes occurring in the rural-urban relationships because migrants performed a broker's role in the chain relationships extending from rural to urban areas and mediate in urban centres on behalf of their village people. Manipulation of relationships with potential mediators is a crucial part of process in which villagers make the decision to migrate, settle in towns and then adjust themselves to unfamiliar urban conditions. Thus, rural-urban migration in the closely related towns and

villages sets up complex socio-economic processes of change at both ends of the migratory streams.

The impact of migration on the economic affairs of people in urban and rural areas is also marked very significant. Their impact can be visualized in several ways. People migrate to urban places in search of employment and with a view to earn more and more money. The part of their earning goes to rural areas from where they come. They also invest a lot of their earning in making their lives comfortable in towns and cities. Thus, they improve their economic status as well as the standard of living. Once the rural folk get work in urban areas, they become media for providing shelter to their village neighbours, relatives and other family members. They are also the source of information regarding various work opportunities in urban areas.

This project work has attempted to bring out the socio-economic and cultural aspects of tribal migrant labourers in the city of Agartala. In a very short span of time, the researcher has made an honest attempt to investigate, analyse and interpret the data collected from the field. On the basis of this analysis and interpretation, the project had tried to draw out responses from the

interview schedule and summarise the findings of the empirical data in an easy accessible manner.

On the basis of the empirical research undertaken, out of 143 tribal migrant labourers at Agartala, most of the respondents responded, that it was the 'push factor', as reflected in the low level of family income and other economic compulsions, more than the 'pull' to the city life. Although the tribal migrant labourers maintain links with their native home for social purposes, the very economic compulsion that has made them to migrate to the city also has sustained their continuous attachment to the city and its building construction activity.

There appears a skill –specificity of regions in the supply of building workers. The tribal migrant workers in the light of their depressing socio-economic profile took up the work, they easily get in the construction activity, which has the dominance of unskilled and semi-skilled occupation in the city. The respondents also pointed out that they stick to it, even if it means moving from place to place for work within the city. They moves from one work-site to another under same or different employers but within the building construction and within the city.

The study also disclosed that the tribal labourers migrated to this city from the adjoining tribal villages, tribal

dominated villages, semi-tribal villages and small towns having mixed population and within the state. Prior to migration majority of the respondents had farming and sale of forest produces as their principal traditional family occupation.

An attempt was made in this study to examine the conditions of civic amenities available to the tribal migrant labourers in the city, where it was found that there was cognizable improvement in the living standard of the migrant tribal labourers. Changes was also noticed in the cultural life of the respondents. Thus, in order to adjust with the changed environment and the local conditions, the tribal migrant labourers sacrificed their traditional life style and embraced the life style of the city.

Every tribal community has its own social, religious and cultural value system. Even after migration to city the tribals stick up to their value system. Most of the respondents of this investigation reported that they still follow the social, religious and cultural norms prescribed by their tribes even after migration.

The study also shows that changes have taken place among the tribal migrant labourers in their attitudes, beliefs, values, recreation and behaviour pattern which in turn changes the life style of the respondents.

Thus, it may be stated that migration is both the cause and the consequence of social change. Several types of changes take place due to migration both in the receiving society as well as in the society of origin. In the economic sphere, migration improves the economic status of the family in the village by regular remittances, but on the other hand it is also causing emotional strain due to the void created by intra-family distancing. The social structure of the migrant group undergoes certain changes and the present study is also no exception to this.

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